A FORME Of Wholsome WORDS; OR, AN INTRODUCTION to the Body of Divinity:

In three Sermons on 2 TIMOTHY, 1. 13.

Preached

By JOHN STOUGHTON,

Doctor in Divinity, sometimes Fellow of *Immanuel* College in *Cambridge*, late Preacher of *Aldermanbury*, LONDON.

ROMANS 6. 17. *Ye have obeyed from the heart, that form of Doctrine which was delivered to you.* &c.

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John Stoughton. D.D. was Fellow of
Emanuel College Cambridge. He was
classed among the most learned writers
of his College. He was one of the most
faithful, pious & eloquent preachers of
his period. He became Rector of
St Mary's Church, Aldermanbury London.
There he succeeded the famous Dr
Thomas Taylor. Here he laboured as an
orthodox & useful preacher for seven
years. but in consequence of his
having condemned the popish &
Arminian innovations of his time
he was by the instigation of Laud prose-
cuted in the high Commission. He
died in the year 1639, when he was
succeeded by Rev Edmund Calamy, who
was ejected for his nonconformity. Dr
Stoughton was author of several choice
sermons beside this volume.

James Knaggs.

Hampstead
1901.

XUM

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OR,

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By JOHN STOUGHTON,

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[illegible]

TO THE

RIGHT WORSHIPFUL,

Sir RICHARD MAUD, Knight, and to the Worshipfull, M. GILBERT HARRISON, Alderman; M. ROBERT EDWARDS, Deputy of the Worshipfull Company of Merchant Adventurers, M. HUGH WINDHAM, M. EDWARD FOORD, M. HUMPHRY PERKINSON,

MERCHANTS:

And the rest of the worthy Inhabitants of the Parish of *Aldermanbury*, LONDON: Saving Health, Wealth, and eternall Happinesse.

Right Worshipfull, Beloved, and Other Worthy Friends,

AS it was in the building of the Temple, many hands were imployed in the raising of that glorious Structure: *Solomon* did raise a tribute of men

for the work, and they were all imployed according to their severall abilities; some did work in gold, in silver, in brasse, in iron, in purple and blew silk; some did hew and square, others did bear and carry the stones and timber, to the raising of that sacred pile: so it is in the Church of God, of which that materiall house was a cleer representation; there is no man so mean, but may be some way usefull to the house of God; those that cannot work in gold, and silver, and silk, yet may cut and hew; and those that can do neither, yet may carry burthens. This latter is the task that I have undertaken, to

ſerve the Church, in bringing forth this proviſion which is here preſented to you, of another mans coſt indeed, yet not without ſome labour and care of my own, to prepare the table, and ſet things in order before you. I am the rather incouraged in it, becauſe I know that God can as well ſerve himſelf of my labour in this, as of the skill and ability of the learned Author: and if in this I may be a helper of the joy of Gods Church, I have wherein for to rejoyce.

These inſuing Sermons were firſt preached unto you, they were yours in the delivery, and are yours of Right, as conceived

and brought forth for you; and I know not how you ſhould loſe your Right in the publiſhing of them, but rather owe Patronage, Apology, Harbour and Recommendations; therefore I have made bold to prefix your Names before them, and ſo to publiſh them for the good of the Church; being well aſſured, that you will not grutch this communication, of your own right and intereſt in them, to others.

For the Author, hee needs not my Candle to light his Sun, nor my Pen to make new impreſsions of honour and love in your hearts, who have ſo fully known his Doctrine, manner of

of Life, Purpose, Faith, Long-suffering, Charity, Patience, Humility, &c.

I may say of this posthume Birth, that the Author died, as *Rachel*, in travell with it; and it may well be called *Benjamin*, the son of his Right hand: whil'st he was a carrying of you up into the Mount, to shew you the land of Promise, God took him, and by Invisible messengers, caried him to the fruition of Eternall Blessednesse: he is taken out of your sight, and if you desire to finde him, you must aspire unto the heavenly Paradise, by walking in that tract which he hath in his Doctrine here chalked out unto you;

you; and in thoſe ſteps of his religious and zealous converſation, which he hath walked in before you.

But leſt you ſhould let theſe things ſlip; this booke may be your continuall *Remembrancer*, in this, hee being dead, yet ſpeaketh. But his labour will be loſt, and my undertaking fruitleſſe, except you be pleaſed to make the practiſe of theſe things your trade, and the meditation of them your Recreation.

Here you may ſee wherein true happineſſe doth conſiſt: the right placing or miſplacing of happineſſe is the Ruder of a mans life, the fountaine of his well

well or ill doing; according to which, men take their marks, and ſhoot right or wrong, in all the actions of their lives: you will be miſtaken, if you ſeek it in theſe outward things, it is only to be found in God; there is no other independant good, neither is there any other good that can be communicated to all the heirs of Bleſsing, but only God; that which all muſt poſſeſſe, and that together, muſt needs be ſome infinite thing. It will then be worth your while, to call off your affections from the world, and to abate of your eager purſuit after the things of this life: you are not made for Riches, but they are made for

you: the Bee will forſake the Flower that yeelds her no Hony; the fruit that the World affords you, is but like that which grows upon the banks of the dead Sea, a fair apple, which under a red ſide, contains nothing but duſt: it will be your wiſdom, not to cumber your ſelves about many things, when one thing is needfull: the ſaying of the Roman Generall to the ſouldier that kept the tents, when he ſhould have bin fighting in the field, *Non Animo nimium diligentes*, will be uſed of God, if when he cals us to ſeek after true Happineſſe, yet vve buſie our ſelves onely about things of an inferiour Alloy;

God

God will not like ſuch buſie-bodies: our chiefeſt care and pains ſhould be beſtowed, in the attaining of that which is our chiefeſt Happineſſe; if you be induſtrious in this, your labour will not be in vain: you muſt think of Religion as of trading, which will bring no gain, unleſſe diligently followved and practiſed: Ariſe therfore, and be doing, and the Lord will be with you.

Give me leave to tell you, firſt, that God hath done much for you, exalted you to heaven, in regard of the means: It is true, your eyes have ſeen worthy Lights, ſhining in their life and Doctrine, and by death

extinguiſhed; and yet your loſſe hath not been more bitterly lamented, than in a good meaſure graciouſly ſupplied; the cauſes of your hope and joy, have been in a good proportion equivalent to your grief and loſſe.

Secondly, GOD looks for much from you; *viz.* an adorning of the Goſpel, and walking worthy of it, in a holy, fruitfull and obedient converſation: ſuch favours beſtowed, muſt needs raiſe great expectations; and this expectation fruſtrated, doubles the judgment. But I hope better things of you, and ſuch as accompany ſalvation.

You did receive the Author with

with ſo much love and honour, as that you cannot but countenance this Poſthume Birth, which was firſt conceived, and brought forth for you; & your ſelves being witneſſes, contains no other things, than what you have heard and learnt: and ſo, though others ſhould deny it, yet you muſt give unto it, Harbour and Intertainment. Therfore I have, in the name of the Widow of the Reverend Author, intitled you unto it. If it ſhall be approved uſefull to the Church, fruitfull to you, & beneficial to any, I ſhall rejoyce; my prayers ſhal be for their ſucceſſe, and for your happineſſe.

Yours, in the ſervice of your Faith,

A. B

To the Christian Reader.

CHRISTIAN READER,

ACcept, I pray thee, from the hands of one of the meaneſt of the ſons of the Prophets, this inſuing Treatiſe. I know it might have been tendered unto thee, by the hands of ſome more eminently learned, and better known in the Church, on whoſe judgment thou mightſt more ſafely have repoſed thy ſelf; yet well knowing the worth of it to be ſuch, as that it will diſcover it ſelf, I rather chooſe to let my meanneſſe appear, than not to perform the debt I owe to the memory of the Reverend Author. I am not ignorant, that this undertaking of mine, together with the Sermons themſelves, will be expoſed to many cenſures; ſome there are, whom no Sermon pleaſeth, longer than it is in hearing, or otherwiſe than it is extant in their own broken notes: but theſe forget, that reſpect ſhould be had unto the publike good; there are many precious labours of godly men, that are not fit to vaniſh into the air, or to be buried in obſcurity. Others take offence at the imperfection of them, becauſe not left written by the Author, but onely taken from his mouth; I confeſſe, if the Author had publiſhed them himſelf, they would have come forth more refined, and better digeſted than now they do; yet the good they may thus do, prevails more for the ſending of them forth, than ſome imperfections (that uſually accompany the taking of other mens Sermons) may do to ſuppreſſe them. If my judgment fail me not, there is ſo much compleatneſſe in them, as that though the Author might have uttered Plura, more in lines; yet he could not have ſaid Plus, more in ſubſtance and effect, to any point that he hath handled.

handled. Others will except against them, and accuse them, as Lucilius *did the writings of* Fabianus Papyrius, *because they are so plain; to such I shall, in the behalf of the Author, borrow that Apologie that* Seneca *made for him,* Mores ego non verba composui, & animis prædicavi, non auribus: Epist. 100. *They are indeed so plain, as that the simple may understand them; and yet not so unpolished, as that the friendly, and judiciously curious may scorn them: what is here presented to thee, is expressed in the Authors own words (without adding to them, or detracting from them) as well as it could be taken from his mouth; it is published by, and compared with the exactest copies that could be gotten. The methodicall Analysis, prefixed before the Sermons, was left under the Authors own hand, as it is here tendred unto thee: though he did for the most part write all in Latine, yet this Analysis was left in English, which you have inserted in the Margent, answerable to the severall particulars treated on.*

Let not any prejudice forestall thee; I shall only say unto thee, as Philip *to* Nathaniel, *Come and see, reade and consider, and the Lord give thee understanding in all things.*

Thine, in the service

of the Lord,

A. B.

The

The ANALYSIS

Of the Chapter, and of the Observations; as it was made by the Author, and left under his own hand, for the help of memory.

2 TIMOTHY, 1. 13.

1. Analysis.
   - 1 Generall.
     - 1 Of the Epistle.
     - 2 Of the Chapter.
       - 1 Circumstances of
         - 1 Persons, written
           - 1 To *Timothy*.
           - 2 By *Paul*.
         - 2 Time,
           - 1 During bands.
           - 2 Before dissolution.
       - 2 Substantiall scope.
   - 2 Entrance.
     - 1 Salutation, vers. 2.
     - 2 Introduction, contains his love,
       - 1 Great; proved by
         - 1 Prayer for him
           - 1 Night and day,
           - 2 Without ceasing,
           - 3 With thanksgiving.
         - 2 Desire to see him, 4.
       - 2 Grounded; approved from his
         - 1 Tender love to *Paul*; tears, 4.
         - 2 True faith to God, 5. 1 Lineall, 2 Cordiall,
       - 3 Growing; improved, to impart by writing
         - 1 Scope, Sum, 6. Stir up grace.
         - 2 Reason, 7. Given for courage.
     - 2 Continuation; where a double

- 1. Admonition. Be thou not
  - 1 Negative; 8. prest from
    - 1 Nature of Gospel; 9, 10
    - 2 Condition of *Paul*; his
      - 1 Cause of suffering, 11, 12.
      - 2 Confidence, 12.
    - 1 Ashamed of
      - 1 Testimony.
      - 2 Mee.
    - 2 Afraid.
  - 2 Affirmative. 1 Hold, 13. 2 Keep, 14.
- 2 Provocation, from example of
  - 1 Inconstant Deserters, 15.
  - 2 Constant Adhærers, propounded with Prayer, Praises.
    - 1 First,
      - 1 Prays mercie to household, 16.
      - 2 Praises, 1 Charity, 2 Constancie, 3 Zeal, 16, 17.
    - 2 Second, 18.
- 2 Speciall.
  - 1 Prays mercie to soul.
  - 2 Praises ancient kindnesse.

2 Observation. *It is a matter of great consequence, for all, to have and keep a form of sound and wholsome words, in the grounds of Religion, as a sacred depositum, and rich treasure.*

1 Explication. 1 Proposition.

- 1 Object, in
  - 1 Generall.
  - 2 Speciall.
    - 1 Words; 2 Wholsome, for 3 Form;
      - 1 Substance of matter.
        - 1 Truth.
        - 2 Use.
      - 2 Form of words.
    - 1 Matter intirely collected.
    - 2 Method aptly digested.
  - 1 Divine.
  - 2 Fundamentall.
    - 1 Summe, Christ.
    - 2 Parts.
      - 1 Faith apprehensive.
      - 2 Love active.
- 2 Act;

- 1 Ἐχῃς have them
  - 1 Written.
  - 2 Printed.
- 2 φυλαξῃ. keep them.
  - 1 Copy of them.
  - 2 Originall laid up in treasure of
    - 1 Memory.
    - 2 Understanding.
    - 3 Affection.
  - 1 Patronize, with
    - 1 Ability, Cautiously.
    - 2 Authority, Couragiously.
  - 2 Practise, sincerely; 1 Fruitfully, 2 Constantly.
  - 3 Propagate, seriously by
    - 1 Planting.
    - 2 Watering.
- 3 Manner; as a
  - 1 Sacred depositum, παραθηκην.
  - 2 Choice treasure, καλην.
- 4 Persons.
  - 1 *Paul.*
  - 2 *Timothy.*
  - 3 Christian.

2 Proof.

- 1 Scripture.
  - 1 Examples.
    - 1 All the Epistles.
    - 2 *Hebrews* 6. 1.
  - 2 Testimonies.
    - 1 *Rom.* 12. 6.
    - 2 *Tim.* 2. 15.
    - 3 1 *Pet.* 3. 15.
    - 4 *Rom.* 6. 17.
- 2 Reason.
  - 1 Necessity.
  - 2 Utility.
    - 1 Band of Unity, Verity.
    - 2 Bar against Heresie, Controversies.
    - 3 Key of Understanding.
    - 4 Lock of Memory.
    - 5 Help of Use, to
      - 1 Profit by others.
      - 2 Profit others.

2 Application.

1 Generall.

- 1 Justification of observers of this Rule.
- 1 Persons, with other; 1 *Paul.* 2 *Timothy.* 3 Church.
- 2 Manner wherefore, by
  - 1 Publick
    - 1 Creeds.
    - 2 Confessions.
  - 2 Private writings for 1 Unlearned catechists. 2 Learned bodies.
  - 3 Reason.
    - 1 Fidelity.
    - 2 Zeal.
    - 3 Wisdom.
  - 2 Reprehension of the 1 Perfidiousnesse. 2 Negligence. 3 Folly.
- 3 Exhortation to
  - 1 Church
    - 1 Care; provide for
      - 1 Learners.
        - 1 Children.
        - 2 Youngmen.
        - 3 Fathers.
      - 2 Teachers.
    - 2 Caution; let it be
      - 1 Choice.
      - 2 Close.
      - 3 Charitable.
      - 4 Changeable.
  - 2 Ministers
    - 1 Expound; 1 Historicall 2 Dogmaticall } Truths.
    - 2 Expatiate;
  - 3 Christians
    - 1 Force to duty.
    - 2 Fear not difficulty.

2 Particular.

- 1 Generals.
- 1 Promise nothing.
- 1 Perfect; for both
  - 1 Matter.
  - 2 Method; but in a way
    - 1 Prudentiall.
    - 2 Tolerable.
    - 3 Indifferent.
    - 4 Different.
    - 5 Comprehensive.
- 2 Pleasant.
- 3 Particular of Divinity; 1 Too Scholasticall. 2 Comprehended already.
- 2 Desire of 1 God.

- 1 God.
- 2 You.
- 2 Specials.
  - 1 Instruction; 4 Truths; 2 Errors; 3 Doctr:
  - 1 Expedition;
    - 1 Whole work.
    - 2 A point, a day.

An exact Systeme of Divinity,

PRESENTING

1 A Porch or Frontispice, premising four generall heads or titles, concerning
- 1 The mark and scope which we must eye, and aim at; namely, the true
  - 1 Happinesse.
  - 2 Religion.
- 2 The line, by which we must levell at that mark, *viz.* the right knowledge of the
  - 3 Church.
  - 4 Scripture.

2 The fabrick or edifice it self, presenting maters of

1 Faith, to be known and beleeved,
- 1 Generall, concerning
  - 1 God, his
    - 1 Internall nature, as he is in himself in the
      - 5 Unity of essence.
      - 6 Trinity of persons.
    - 2 Externall operations, as he hath manifested himself by
      - 7 Creation.
      - 8 Providence.
  - 2 Man in *specie*, and the reasonable creature in *genere*, where some things

- 1 Fundamentally to be premised, concerning
  - 1 The subject capable of happines, *viz.* the reasonable creature, — 9 Angels; good, evill. 10 Man; Immor: Sou: consc:
  - 2 The ground and rule of all proceſſe with him towards happines, being only the wiſe-good-pleaſure of God, appointing — 11 Covenant. Seals. 12 Law. Sanctions.
- 2 Formally to be considered: Humane actions, whereof the
  - 1 Roots and principles, from whence they ariſe and iſſue, — 13 Free-will; acts, habits. 14 Grace.
  - 2 Branches and kindes, dividing themſelves, and iſſuing from theſe roots, — 15 Sins; vices. 16 Good works; vertues.

2 Particular, in reſpect of the divers

- 1 States of Man, differing in the
  - 1 Subſtance of the Covenant of Works or Grace, the ſtate of — 17 Innocencie by Creatiõ. 18 Fall and corruption.
  - 2 The form of Adminiſtration only, and diſpenſation of circumſtances before and after Chriſt, the ſtate of the — 19 Old Teſtament. 20 New Teſtament.
- 2 Acts of Gods perfecting our ſalvation by degrees, and tranſlating us from the ſtate of
  - 1 Sin to grace, by ſteps and acts,
    - 1 Fundamentall preparing it for us by purpoſe and purchaſe, — 21 Predeſtinat: Reprobat: 22 Redempt: Incarnatiõ.
    - 2 Formal cõveying it to thoſe who have intereſt in the former, by — 23 Vocation effectuall. 24 Juſtification actuall.
  - 2 Grace to glory,
    - 1 Inchoate here in a ſweet taſte, continuall and perpetuall, by — 25 Sãctificatiõ, Privileges. 26 Gubernatiõ, Exerciſes.
    - 2 Cõſummat in the ful draught, & perfected in the life to come, by — 27 Reſurrectiõ, Judgmẽt. 28 Glorificat: Condemnat:

2 Life,

2 Life, to be done and practiſed, which may be reduced to
- 1 Duties to be performed by the ſtrength of grace and vertue, more
  - 1 Generall; and thoſe either more
    - 1 Primary and predominant, directing in duty to God and Man, } 29 Theologicall. 30 Philadelphicall.
    - 2 Secondary and concommitant, under which I comprize the vertues } 31 Cardinall. 32 Circumſtantiall.
  - 2 Speciall, regulating our lives, in reſpect of ſeverall
    - 1 Parts and conditions;
      - 1 Parts, teaching how to govern aright both our } 33 Hearts and affections. 34 Words and actions.
      - 2 Conditions, ordering and directing us according to our ſeverall, both } 35 Sex and age. 36 State and condition.
    - 2 States and relations, whether more
      - 1 Private, in a ſingle or ſociable life, alone or in company, } 37 Ethicall. 38 Oeconomicall.
      - 2 Publick, as vve are parts or members of a Church or Common-weal } 39 Eccleſiaſticall. 40 Politicall.
- 2 Helps to be uſed, in regard of our
  - 1 Univerſall converſation,
  - 2 Principall, publick; the uſe of
    - 1 Means inſtituted by God, for our continuall reparation and improvement, } 41 Word of God, hearing. 42 Sacraments, receiving.
    - 2 Times conſtituted by God, for our effectuall renovation and inforcement, } 43 Sabbath. 44 Faſting.
  - 2 Additionall, private exerciſes, which are either more

1 Con-

- 1 Contemplative, and looking more immediatly towards God and heaven, — 45 Reading, Meditation. 46 Prayer, Thanksgiving.
- 2 Active, improving our converse with men in the world, in our holy cariage, in our — 47 Cõmun: of Sts, Confer. 48 Particular vocation.

2 Particular condition, as we are either

- 1 Travellers itinerant, if
  - 1 Strangers yet, & aliens, to bring us into God, and force our — 49 Ingress, Examination, Resolution.
  - 2 Domesticks and children, to build us up in God, and further our — 50 Aggresse, holy Life, Death.
- 2 Souldiers militant, to
  - 1 Strengthen our weaknesse in the — 51 Congresse, Spirituall warfare.
  - 2 Quicken our dulnesse in our daily — 52 Progresse, with profi-cience to perseverance.

The

The forme of wholsome *Words*,

OR,

An Introduction to the body of *Divinity*.

In Three Sermons,

---

2. TIMOTHY, 1, 13, 14. VER.

Hold fast the form of ſound words, which thou haſt heard of me, in faith and love which is in Chriſt JESUS.

That good thing which was committed to thee, keep, by the holy Ghoſt which dwelleth in us.

I Have hitherto treated on ſeverall Texts of Scripture, in ſeverall Arguments; which I conceive will be uſefull, having dependance one upon another. My purpoſe (as I partly intimated formerly) is hereafter, to treat upon Arguments that

 ſhall

shall hold a connexion together; to deliver, according to the words of the Text, and to my own intention, a *form of sound words*; even the body of Divinity: and I shall chuse out severall Texts of Scripture for the severall heads, and have now made choice of this Text of Scripture, to make entrance to the Discourse; which contains an *Injunction and Exhortation*, from *Paul* to *Timothy*, to take care of that; that *he keep*, or *hold fast a form of sound, or wholsome words*.

Before I enter into the particulars, I shall a little acquaint you with the generall; both what concerns

1. *The whole Epistle*,
and
2. *This Chapter*:

And so proceed to one main observation out of the words, passing by many others which would offer themselves, but different from the scope which I drive at.

1. To say but a word concerning the Epistle in generall, you may consider both

1. The *materiall circumstances* of it.
2. The *substantiall scope and drift* of it.

1. The *materiall circumstances* are such as concern both

1. *The persons*.
2. *The time*.

1. Con-

1. Concerning the persons: in one word, it is an Epistle, written by *Paul* the *Apostle*, to *Timothy* an *Evangelist*, as most Divines conceive.

2. For the *materiall circumstances*, which concerne *the time:* in one word also, the *time* was

1. *During the bands of Paul*, while he was a prisoner for the Gospels sake; and in that respect to be had in precious account, and so much the rather,

2. Because it was *not long before his desolution:* which he foretels in this Epistle, which seemeth to be (as it were) the last words, the last Dictates of a dying man, yea a dying Martyr.

2. The *substantiall scope* and drift of it, was to *quicken*, and *strengthen Timothy*, in the faithfull discharge of his Evangelicall Ministery, against all discouragements and hinderances that might any way abate his edge, and take off his vigour in it; as you may easily see in the whole course of the Epistle.

2. But to passe by all other things, and only to give a generall draught, and delineation of this Chapter, to make way to the words whereon I intend to stand.

There be two things which are mainly and principally contained in this Chapter.

1. We have the first *entrance* into the Epistle.

2. The *continuation*, or some part of the prosecution of the drift and scope of it.

SER. I.

1. In the entrance (to omit the *salutation*, vers. 1, 2. which is ordinary in all the Epistles of *Paul*, and therefore I forbear to speak any thing of it.)

2. The *Introduction*, by which the Apostle fals upon his scope, and upon his work that he hath to do with *Timothy* in this Epistle; it contains a sweet expression of the tender love and affection which *Paul* beareth to *Timothy*; and this he sheweth

1. To be a *great love.*
2. To be a *well grounded love.*
3. To be a *growing and continuing love.*

These three circumstances are specially observable:

He proveth, that it is great; and though it be great,

He approves it to be well grounded.

And in the last place, he doth improve it, and makes use of this love, to stir up *Timothy* to an improvement in all piety.

1. The greatnesse of the Apostles love is expressed, and proved, and demonstrated by a double fruit of it.

1. We have one fruit of this excellent love of *Paul* to *Timothy*, in the third verse, immediately after the salutation contained in the two former: and it is *an earnest prayer* for the good of *Timothy*, remembring of him in his absence; though

though he were distant far in place and person, yet there was a soder that held him to *Timothy*, that joyned him to *Timothy*, and made him to present him to God in his prayers continually: if you will reade the verse, you have it very emphatically expressed in three very choice circumstances; *I thank God, whom I serve from mine Elders, with pure conscience, that without ceasing, I have remembrance of thee in my prayers, night and day.* SER. I.

1. He prayeth for him *night and day*, in the latter end of the verse.

2. Night and day, *without ceasing*, without interruption or intermission: and he doth it with so much strength, and tenderness of affection; (as *Chrysostom* upon that place observes) ἐμφατικῶς; it is a very hyperbolicall love which the Apostle sheweth to *Timothy*, in that he doth *blesse God that he prayed for him*; *I thank God:* and he blesseth God, which is an Argument of very sweet love, and tender affection of his heart, working towards the good of *Timothy*, remembring him continually in his prayers.

2. There is a second fruit of this love by which the Apostle demonstrates the greatness of his love, and that is in the fourth verse, *Desiring to see thee:* there is a strong attractive between Christian and Christian, that do know one another, that draweth them strongly together, and prevaileth against all distance

of place; so as they do not only remember, but they do make out towards the injoyment one of anothers company: and this *Paul* demonstrates to *Timothy*, and it is expressed emphatically, as though much of *Pauls* comfort, and much of the happinesse and sweetnesse of his life, did depend on the injoyment of *Timothy, that I may be filled with joy*: as if he should say, he should be full of joy in his presence: and this is the first circumstance, *viz.* the greatnesse of his love, expressed by his prayers for him, and his desire to see him.

2. But then secondly, this is not an inordinate love, a misplaced love, or a meer naturall and carnall affection that *Paul* had to *Timothy*; but it is a spirituall, and subordinate love, which is grounded upon very great reason, which is (as you know) the other circumstance: now this he approves to be a well grounded love, which he bears towards *Timothy*, from a double consideration:

1. First, his *tender love to Paul*, expressed in his *tears*, v. 4. *Magnes ameris amor*, love is the loadstone of love; and therefore he said right, *si vis amari, ama*: the most effectuall charm to draw love is, the sence and experience of the love of an other towards us: He is of a very barbarous spirit that will not reciprocate and answer love with love: and thus the Apostle intimates as the first ground of his love, the tender love, and tender affection of Timothy towards Paul,

and

and therefore if it were for nothing elſe, but for his love towards him, he loves him and that is intimated in the 4 verſe *remembring thy tears*: I refer it for the preſent (and ſo I conceive it very reaſonable) to the laſt parting of Paul and Timothy, now to thoſe that are united together in ſtrong affection it is death to part: It is like a child that is to part with the nurſes breſt and muſt be weaned, there is a great deal of mourning, and pining, and languiſhing away to think that he muſt bee weaned from his breaſt, from whence he hath ſucked ſo much ſweetneſſe and nouriſhment: Such an affection there ſeemed to be ſtirring in Timothy towards Paul, at there parting: Now Timothy having long injoyed the ſweet, and comfortable communion of Paul, and the happineſſe of his fellowſhip whence he had ſucked ſo many inſtructions, ſo much edification, ſo much of his eſtabliſhment, now upon the apprehenſion of parting with him, he apprehends he muſt be robbed of all this; the thought of this like a child made him breake forth into teares: ſo that is the firſt ground of Pauls love to Timothy: Timothyes love to him.

2 *His true faith to God which was lineal, Cordiall*; this is another ground, which the Apoſtle produceth to prove the groundedneſſe of his love, and that was Timothyes deſert, having that which was worthy to be beloved. There be two things ſay the Philoſophers that are the

SER. I. the fountaines of love, A man loves

either { διὰ τὸ ἴδιον, or διὰ τὸ ἀξιαγάπητον.

i. e. either becauſe the thing is his own; or elſe becauſe the thing is worthy to be beloved: a man loves his child, though it be not ſo faire, or ſo witty, or ſo commendable as many others are, yet he loves it, becauſe it is his owne; and thoſe that are our owne, that are made ours, are alſo made love worthy, for that is a good ground of love διὰ τὸ ἴδιον,: But yet the higheſt ground of love; is διὰ τὸ ἀξιαγάπητον. i. e. worthines of love; and this ground of Timothyes worthineſſe, as the ground of Pauls love, the Apoſtle mentions in the 5 verſ. you ſhall find it there fully expreſſed: *When I call to remembrance the unfained faith that is in thee, which dwelt firſt in thy grandmother Lois &c.* The lineall and cordiall pietie of Timothy; the piety of Timothy which Paul knew, and was perſwaded of, and had experience of, was the great bond that tyed the heart of Paul to Timothy: and that is ſo much the more commendable becauſe it was piety laid in the right line; he was deſcended from a pious family, from pious parents; he mentions his mother and his grandmother, which is a circumſtance that addes ſome beauty, ſome gloſſe: it is a ſweet thing to ſee the children, and grandchildren of thoſe that have been in covenant with

with God; of those that have feared God, to see them tread in their parents steps, to continue their piety, that it doth not fall to the ground; but to perpetuate it, and carry it to another generation; it is a thing that much commends, it is a very great shame when it is not so, and a very sweet thing when it is so: But all this were nothing, if he were descended from a Godly family and himself not so: therefore the Apostle commends him to be ἀνυπόκριτος i. e. *of sincere faith*, of which he was perswaded not only in respect of his relation to the religious family of which he was; but for the grace which was in himselfe: being *assured that it dwelled in him also* which is the second circumstance, it was a great love, and a well grounded love: It was a *continuing*, or rather *a growing love*: and therefore the Apostle infers upon this thing, this very love of his towards Timothy was the ground of his writing to him: and therefore what ever came from him now, it arised from his love, and was a fruit of it, and therefore might make it more welcome, and acceptable to him, and considerable by him, to whom it was written: and in that particular is expressed. SER. I.

1. The *whole scope* of *Paul* in this Epistle: and the sume of it, wrote to him for this purpose, out of his love: knowing his Godlinesse & piety, he takes occasion to build him up, and incourage him more and more in it, and there-

SER. I.

fore to *put* him in *remembrance* that he *stir up the gift of God that was in him* verse 6:

2. *The reason of it* in the 7 v. because that he had not received *the Spirit of fear*, but the spirit *of* love, & power: It was given him for that purpose to stirre it up; *God bestowes no grace upon any that it should lye onely sleeping in the ashes, that he should suffer it to be stifled, but all graces are given as tallents, to be imployed; and set aworke for our Masters advantage:* But I feare this is a little to farre off, and therefore I passe it. Thus farre we have the entrance into the Epistle: wherein the Apostle Paul layeth his foundation of his discourse upon his love, to make all that ever he should write to be more effectuall with Timothy, that it might work more upon him.

2. The rest now is the *continuation of the materiall passages of the Epistle*, and I will go no further in it, then it reacheth in this chapter: and in it, the remainder of it, hath these two things done by the Apostle.

1. We have first of all a *double admonition* given to Timothy.

2. A *double provocation* for the receiving and practising of this admonition.

There is a double admonition.

1. A *Negative* } Admonition.
2. An *Affirmative* }

The *Negative Admonition* is expressed in the 8 verse, and there be some particulars in the Admonition

Admonition it ſelf, beſides the proſecution, which I will but touch. SER. I.

The ſum of the Admonition lieth in two things:

1. That *Timothy* ſhould not be *aſhamed*, either *of the teſtimony of the Lord*, the witneſſe bearing to the truth of the Goſpel; nor *of Paul*, that was a *priſoner* for this: the bands of *Paul* ſhould not make *Timothy* to bluſh, or be aſhamed; but rather that he ſhould compoſe himſelf, and not be unwilling to ſuffer with *Paul*, and ſuffer with the Goſpel, yea to ſhare with him in his ſufferings. That is the ſum of the Admonition, and there be three branches of it,

1. That he ſhould not be *aſhamed of the teſtimony* given to the Lord, to the truth, to the Goſpel.

2. That he ſhould not be aſhamed of it the more, becauſe *Paul* was in diſgrace for it, was a *priſoner* for it.

3. And laſtly, that he ſhould take part and ſhare with him, even in his ſufferings; *ſhould be partaker of the afflictions* that *Paul* vvas ingaged in, for the Goſpels ſake.

And as there be theſe three branches of the Exhortation, ſo there be two Arguments which the Apoſtle doth preſſe for the ſeverall branches of this duty, proportionable to the difficulties of it.

1. He had no reaſon to be aſhamed of the Goſpel; and the reaſon is expreſſed in the 9

SERM. I. and 10 verſes. *From the condition and nature of the Goſpel:* it is the Goſpel which contains the treaſures of all truths, prepared long ago, but revealed to the ſervants of GOD in latter times; by which we are made partakers of the high, holy, and precious calling, by which all good, and all happineſſe is conveighed unto us: and therefore in regard of the nature of the Goſpel, little reaſon for any man, for *Timothy*, to be aſhamed of that, in which he ſhould glory, and in which was contained all the happineſſe that ever he, or any other was, or ſhall be made partaker of.

2. Conſider the *condition of Paul:* there was no reaſon that *Timothy* ſhould be aſhamed of *Paul*, though he were a priſoner for the Goſpel, under a cloud, and under diſgrace for it; that he ſhould not ſhrink from him in that reſpect, and be loath to own him: and that is expreſſed,

1. If we look upon *the cauſe of his ſuffering*. it is not ſuffering, but the cauſe of ſuffering, that caſts diſgrace or dirt upon a man, that makes him contemptible, becauſe he ſuffers, as the ſaying of old in this caſe was, *Non pœna ſed cauſa facit martyrem*: nor 'tis not the puniſhment, but the cauſe that makes a malefactour; and ſo makes a man liable to ſhame and reproach: if a man ſuffer for a *good cauſe*, it is *honorificall*, not ſhamefull and reproachfull; if *Paul* had ſuffered as a *malefactour*, his friends might

might have hang'd down their heads, and hid their faces, and have counted it as a diſparagement unto the family of *Paul*, and all his friends and all thoſe that were in relation to him: But to ſuffer in a noble and good cauſe, not as a malefactor but as a martyr, for the Goſpels ſake, there was no reaſon that any followers of his ſhould be aſhamed of him; and the Apoſtle expreſſeth that in the 11 and 12 verſes: *of which I am made a preacher, and Apoſtle and teacher of the Gentiles; For the which cauſe I alſo ſuffer theſe things, but I am not aſhamed &c.* as if he ſhould ſay there is nothing can be caſt in my teeth, and however I be under a cloud and in diſgrace, yet there is nothing can be laid againſt me, but that I have brought this upon my ſelfe, by diſcharging my office faithfully, which is ſo far from being deſpicable that it is honorable. SER. I.

2. As his *cauſe* was good ſo was his *confidence*, this is the other branch of the incouragement, not only not to be aſhamed, but even to be willing to ſuffer for the Goſpel, and to take ſhare and part with him in it, and this the Apoſtle expreſſeth in the 12 verſe, as his cauſe was good, ſo his carriage and confidence, his owne temper and diſpoſition in his ſuffering was ſuch, as that no man that well conſidered it, had reaſon to be aſhamed; *I am not aſhamed* my ſelf, and indeed, why ſhould any man be aſhamed of another that ſuffers for that thing,

SER. I. of which he rather hath cauſe to glory, than be aſhamed. Nay he addes, *I am perſwaded, and beleeve that he* (*viz.* God) *is able to keep that which I have committed to him*, (that was his ſoul, though it is not expreſſed, yet it is ſuppoſed, intimating his belief, that God would keep his depoſitum, his ſoul, which he had committed to him) *againſt that day*: now in ſuch a caſe as this (as the ſaying was) *it is a wrong to a martyr, to pity him, or to weep for him*, (I will not ſay, as ſome adde) *to pray for him*. It is a wrong to a martyr, to be aſhamed of him, or to mourn for him, eſpecially when the martyr himſelf is couragious, and glorious in his cauſe, and God hath ſo mightily ſupported his ſpirits, and ſet them ſo high, that he can feel nothing, but bear all eaſily: I ſay, when God hath exalted his ſpirits, and elevated them thus, it is an incongruous thing for others to be caſt down, there is no congruity in it.

And this is the firſt of that double precept of Paul, verſe 2 the Negative precept, wherein he commandeth Timothy not to be aſhamed, which the Apoſtle propounds in the firſt place, leaſt that ſhould be a rub in the way; leaſt the conſideration that he was in priſon, in diſgrace, in bonds and afflictions, might make Timothy cold, and ſhrink away from him.

2. He addes another to that, and that is an *Affirmative* one in the verſes which I have read,

read, and this precept too is double: *hold fast*, in verse 13, and *keep* in the 14 verse. SER. I.

In a generality only I shall expresse those things now (and reserve particularity till I came to my point) But now in the generality, either of them both these three things are observable.

1. There is the *act* that is injoyned in one verse, *hold fast*, in the other *keep*: the same properly, though expressed variously.

2. There is the *object* expressed in one vers, *a form of wholsome words*, expressed in the other that good depositum, or *that worthy thing* which was committed to thee; which was the very same thing, that same form of wholsome Words, which was deposited unto him.

3. And there is the *manner* of performance of both these; in the former intimated, hold fast *in faith and love, which is in Christ Iesus*, though I confesse and shall touch afterward, that it may admit of another interpretation, and that in a very good sence, yet I thinke that is part of the Apostles meaning, to expresse the manner, how he should hold fast a form of sound and wholsome Words verse 2 *in faith and love which is in Christ Iesus*: they are the two hold fasts) and the latter is expressed, but more deeper, and from a higher ground and stronger head, and that is *by the spirit of God which dwelleth in us*; he must keep those things that were committed to him by the spirit of God; and

Serm. I. and indeed that is the spring and root: our grace doth immediatly lay fast hold on these things that are committed to us from the word of God; but it is the spirit of God that breaths in us that grace whereby we lay hold, and which supports us, and enables us continually; and it must be his strength that must enable us to hold stedfast, and constant, in any good thing.

There remains now but one thing, and so I shall dismisse the generall delineation of the chapter: you have heard the double Admomonition; there is likewise in the latter end of the chapter, from those verses that I have read, to the end of the chapter,

2. A double provocation, by which the Apostle *Paul* doth labour to presse and inforce *Timothy* upon this duty, and both of them taken from Examples.

There are { 1. *Evill Examples*; and 2. *Good Examples*:

By both which the Apostle spurs *Timothy* on, and provokes him to this duty, by the *indignation* of the evill, and by the *emulation* of the good.

1. The evill Examples are of *inconstant Desertors*, expressed in the 15 verse, *Thou knowest* (saith *Paul*) *that all that are in* Asia, *have deserted me*;

me; declined me, turned away from me: which is no new thing for a man that comes to ſuffer for the cauſe of God, though he do it never ſo diſcreetly, though he do it with never ſo much conſtancie, nay though he do it never ſo honorifically, for the publike good, and the publike cauſe: I ſay it is no new thing, to have many turn their backs upon them then, to count a man for a fool, and ſo to leave him: it was *Pauls* caſe, he did meet with ſuch, *all that were in* Aſia, *turned from him*, and forſook him: as they that (it may be) *cryed Hoſanna* before, were ready now to cry out, *Crucifige*, crucifie him. Now he was under a cloud, and under a ſtorm, they were afraid of him, and now they would not look on him, they ſhrink back from him: and the Apoſtle preſſeth this conſideration on *Timothy*, not to diſhearten him, or to put him in the ſame courſe, but to oblige him ſo much the more to ſtick cloſe to him in the cauſe of Chriſt, becauſe of the neglect of it. There be ſo many that fall off from the ſervants of God, when they are in their afflictions, that thoſe who are ſincere, they had need to perform their duty ſo much the more cloſely and ſweetly, to keep to them, and recompence all the diſcomforts, and diſcouragements vvhich they do meet withall, from falſe friends, and falſe profeſſours. There is a great neceſſity, and ſo a great obligation lieth upon godly perſons,

SER. I.

SERM. I. on those that are truely such, out of the consideration of the treachery, and perfidiousnesse, and cowardise of the wicked, so much the more to shew themselves, to stand by, and comfort the Saints of God in their sufferings.

2. The good examples are, of *constant Adhærers*: and there is one thing in it, which I shall note by the way, *viz.* the great difference of the Apostles propounding of the one example, and of the other; he propounds the bad example with a meere bare mention, *all have forsaken me*; without any passion, without any bitter harshnesse, or railing against these men, he forbears this, and passeth by all that, and covers it: but he cannot forbear, when he propounds the good example, but doth it with a great mixture of affection, and it is very emphaticall, home, and full, omitting no circumstance that might adde any commendation, or set any beauty, or glosse upon it. The good example is that, though there were many that forsaked *Paul*, deserted him, even *all that were in Asia*; yet there was one that durst own him, when all the rest left him, and that was *Onesiphorus*: and this example of *Onesiphorus* he propounds very emphatically;

1. With a *mixture of prayers* to God for him, and by way of recompence (as it were) having ingaged God to be his pay-master.

2. With a *mixture of praise*, and commendation,

dation, in an ingenuous acknowledgment of his fidelity and constancie, in adhering to him; and you may finde this mixture in a double degree:

1. In the first place, we have *praying for him*, that God should be mercifull to his houshold, *The Lord be mercifull to the house of Onesiphorus*, in the 16 verse. And with that is mingled,

2. *The praise*, and commendation of the constancie and fidelity of *Onesiphorus*, in these circumstances:

1. His *charity* and *mercie* to *Paul* in generall, in his constancie to him in afflictions, *often refreshing him*, in sweetning of his spirits, and cheering him; he did not do it at other times onely, but in his bonds, he was not ashamed of his bonds.

2. Nay, more than so, there was yet something more in speciall; he did it more tenderly, and cheerfully, yea and more carefully in his bonds, than he did before, when he was at liberty, when *he was at Rome*, (as it is in the 17 verse) *he sought him out very diligently*; he did not onely when *Paul* met him, when he did meet him (as it were) in his dish, and then give him a cold complement, and salute him; but whereas he might have declined *Paul, he sought him out very diligently*, very carefully, hazarding and ingaging himself in this cause for the comfort of *Paul*.

2. Then there is a second setting of it out,

SER. I. for the Apoſtle could never have done with this: but there is a ſecond mixture in the 18 verſe. There is again

1. A *repetition of prayer* for *Oneſiphorus*, that had ſo carefully ſought him out, and never left till he found him; *viz. That the Lord would grant unto him, that he might find mercie*, when he ſought it, in the moſt needfull time, in the great day, in *the day of the LORD*. And withall,

2. There is again a *repetition of praiſe*, for he cannot take off his hand, cannot ſay enough (as a thankfull ſpirit, and an ingenuous ſpirit will not let fall any good received, nor keep back any praiſe that is due to it:) and this *Paul* expreſſeth in the very laſt clauſe, and latter part of the verſe; he comes in there with a new ſupply of praiſe, *What he did, in how many things he miniſtred to me at Epheſus, thou knoweſt very well:* he remembred his *ancient kindneſſe*, and makes mention of it here to his praiſe. And if there were no other thing in the world (though a man had no other reward) it were enough to incourage a man, to ingage the *prayers*, and to deſerve the *praiſes* of a *Paul*; to be praiſed by *Paul*, and to have *Paul* as a Remembrancer at the Throne of Grace: to get the prayers of thoſe that are faithfull, and to deſerve the praiſes of thoſe that are faithfull; were there no other recompence in the world, it were enough (&they that would have

a ſhare

a ſhare in the reward of a martyr, muſt have a ſhare in the affliction of a martyr) however (if there were no other reward) it were (at leaſt) no contemptible thing, to be paid in prayers, to be paid in prayſes, eſpeciall from ſuch as are as Paul. SER. I.

I now come to the place which I have pitched upon, and I ſhall forbear all obſervation which might be raiſed out of the context and paſſe by alſo all the particulars which might be ſeverally raiſed (and that naturally enough) out of the particular words of the text: There is but one thing that I ſhall pitch upon, & in that one obſervation take occaſion to explaine ſo much of the words of the text as may be any way needfull.

The point, or obſervation which I ſhall commend to you out of theſe words, it is this. Doctrine.

It is a matter of high concernment for all, to have and keep cautiouſly, as a ſacred depoſitum, as a rich treaſure, a form of ſound, and wholſome Words, eſpecially in Divine, and fundamentall truths: that ſhall be the obſervation which I ſhall onely propound, and proſecute out of the words, and I ſhall ſo much the rather propound it more fully and largely, becauſe I would comprehend in it, ſo much as might give me a hint to explicate all the words that are neceſſary to be opened in the text.

I conceive it takes in all the whole ſubſtance and ſcope, of that which the Apoſtle doth here

SERM. I. here commend to Timothy, and that which suits very well with the scope of the businesse we have in hand:

There be foure things, which I shall briefly open for I will not be large in the point.

1. The *object* of the duty, specified.

2. The *act* of that duty, injoyned.

3. The *manner* of performing the duty, intimated.

4. The *persons* who are obliged to this duty.

And every one of these is couched in the proposition I named, and hath some necesity, and usefullnesse in the point it selfe.

The Object. 1. The first thing considerable in the point is the *object of this duty*; and we have it propounded in the words of the text, and therefore I shall go no further.

For the explication of the object, I shall propound it in a more *generall*, and in a more *particular* way: the whole is *generally propounded*, and *particularly circumscribed* in the words of the text.

Generally propounded. 1. In the *generall proposition* there be these three distinct branches observable: and I shall give but a brief touch of either of them.

1. *words*.

2. *Sound* and *wholsome words*.

3. A *form of sound and wholsome words*.

In a word I shall say so much as is necessary for the understanding of the meaning of all these; What is meant by *words?*

What

SERM. I.

What is meant by *ſound and wholſome words*, for ſo the originall hath it, ὑγιαινόντων λόγων: i. e. ſound or wholſome Words.

And what is meant by a form of ſound Words ὑποτύπωσιν, as the word is, a dilineation, or plat form of wholſome Words.

1. For the former, what is ment by *words*, a word will ſerve the turne. It is not bare words, letters and ſillables, that the Apoſtle ſpeak of, but *divine truths* and *Doctrines* expreſſed and couched in words: I ſay divine truths and ſentences, grounds and principles, which are here called words; becauſe they cannot be expreſſed but by words: and this thing is ſo familiar among all ſorts, that I will not adde any thing more.

Words.

2. But then for thoſe *ſound and wholſome words* that are recommended here to his cuſtody, what is the meaning of them.

Sound and wholſome Words

In few words for I will not expatiate, but circumſcribe it in a narrow compaſſe, Words and truths, principles and Doctrines, they are ſound and wholſome when they are ſo.

Both { 1 For the ſubſtance of *matter*: and 2 For *the form* of them in which they are expreſſed, and conveighed.

Which I might have taken, from the former words; but I rather take it in that place.

For the Subſtance of matter.

1. There is a ſoundnes, and wholſomnes in reſpect

SER. I.

ſpect of the ſubſtance of matter; which the Apoſtle doth injoyn every man to take care of, eſpecially Miniſters, that the things which they deliver, be ſound and wholſome, in regard of the matter; and that is the main thing, as I conceive.

Now there be two things moſt principall, to make the matter of words that are delivered, wholſome and ſound.

1. The ſoundneſſe of *truths*, of holy truths.

Soundneſſe of Vſe.

2. The ſoundneſſe of *uſe*, and profitableneſſe.

And they are here chiefly recommended to Miniſters, and in due place to all: to have a ſpeciall care of having, preſerving, and keeping very charily ſuch ſound words, and truths, as that

1. There may be no words, no Doctrines, no principles delivered in the Church of God; but ſuch as may be full of certain, and holy, and pious truths, ſuch as are agreeable with truth, according to the word of God, according to the analogy of faith; that is the firſt, the ſoundneſſe of truth.

2. But the other kinde of ſoundneſſe, or a ſecond branch of it, may be a ſoundneſſe of *uſe*, that their words may be ſuch as are fit for edification. There may be many things true, but there may be ſo little ſubſtantialneſſe, ſo little ſolidity, ſo little materialneſſe for any uſe,

uſe, ſo frivolous and ſo low, that there may be no great advantage, or benefit which can come to the Church, by hearing or receiving them: therefore the Apoſtle includes this, that as there ſhould be a care, that nothing but the ſound and wholſome truth of God ſhould be delivered, ſo that it might be ſuch ſolid and ſubſtantiall truth, as may be very conducible for the building up, and edifying of the Church of God; not frivolous, and vain, and curious diſputes and queſtions, which rather make men ſwell, and puff up, and rather make contention and jangling, but ſuch as are ſolid and ſubſtantiall, neceſſary and profitable truths for edification: that is another branch.

2. But then beſides the ſoundneſſe of the matter, there is the *ſoundneſſe of the manner*, or *form of words*, in which theſe things are delivered; they muſt not be delivered in an affected language, in a μωρολόγια, as the Apoſtle oftentimes in the Epiſtle expreſſeth; not in a vain tinkling ſound of words, tickling the ear, to pleaſe mens fancies, and to draw mens carnall delight, in the hearing of the words that are delivered: but grave and ſober expreſſions, ſuch as may be ſubſervient to the matter, to conveigh ſubſtantial truths, in an edifying and profitable way, it muſt be ſuch a form of words: and indeed there may be a great failing, and a man may be to ſeek a language, if

Soundneſſe of manner,

SER. I.

he will affect a curious, and neat contrivance of words; and having found it, it will be far from the gravity of the busineſſe. And truly, if we were (as we ſhould be) rightly affected, when we come to the houſe of God, and have to deal with divine things, we would not look after the dreſſe of words, and the tyre of words; which is the pooreſt, and the meaneſt that can be, and ſcarce worthy to be looked after, unleſſe it may be in a wholſome way, to conveigh wholſome words. It is a baſe and poor thing, to come in publike places, to gape and pry into this womans dreſſe, and the other womans toy; this faſhion, and t'other faſhion; and more baſely ſordid, in the houſe of God: and it is as baſe (in the kinde of it) for a man to come to Gods houſe, where he comes to ſeek food for his ſoul, and to hear the oracles of God, that God ſhould not be able to pleaſe him, unleſſe he ſpeak tinkling and tickling words, to fancie and humour him. Is it meet for God? or doth it become the majeſty of God, to ſpeak in ſuch a language as is not befitting him? Majeſticall language, noble language, ſublime language, is the proper language of GOD, to conveigh divine things. It may ſuit well with a Courtier, to affect ſome ſcrapings of language, but not with a King; for (as they uſe to obſerve) there is a difference between a pedantick ſtile, and a majeſtick ſtile: a boy that hath but his Academicall

demicall learning, he may in his orations affect, and it may be more tollerable for him, to affect pen and Inkhorn language, and (as they term it) to affect a flourishing sound of words: but for a Prince, it is besides his decorum (I say) for a Prince on his Throne of Majesty, to speak curiously, it becomes not the majesty of the place; and much lesse doth it become the majesty of Gods ordinances, that there should be any thing so curiously in the dresse of words, as to draw mens eyes and ears so, that they do not minde the things, but the words, and are carried away with petty phrases: but I must not be large. SER. I.

There is another thing: *words, and sound and wholsome words*, of truth and profitableness: and wholsome, for the manner of delivery, in a grave and sober manner, such as becomes the oracles of God.

3. But what is that same ὑποτύπωσιν, that same *form of sound words?* this one thing that the Apostle intimates. I shall afterward, when I come to the Application, expresse more particularly of it; but for the present I shall comprehend all in these two things, which I conceive are enough. A form of sound words.

A form of sound and wholsome words: I conceive the Apostle means, *the matter intirely collected*; a collection of the principles of Religion, and the principles of Divinity; a sufficient and intire collection, and drawing toge- The matter intirely collected.

SERM. I.

gether, and imbodying (as it were) of the neceſſary principles of Religion, which every Miniſter ſhould have a care to conveigh to the people, and every people, care to treaſure up. In the matter, I ſay, an intire and ſufficient collection; I know there be many degrees of it, but I ſhall touch that afterward; for the preſent, I expreſſe it onely in the generall, a ſufficient intire collection of the main truths, and principles of Religion, to take care to conveigh them very ſolicitouſly to the hearing of the people.

Method aptly digeſted.

2. But then again (though this be the main in my apprehenſion) that the Apoſtle here intends, yet I will not exclude another thing too, which ſeems to be included: *viz. Method aptly digeſted.* Some care muſt be of the method, as well as of the matter: that there might be a ſufficient collection of all fundamentall principles, & that it might be *digeſted* (as well as *collected*) in ſome uſefull method: the word it ſelf, ὑποτύπωσις, according to the genuine ſignification of it ſeems to aim at this, for it is no more but a generall delineation, or draught; and the truth is, it is impoſſible that where there is a multitude, but that multitude muſt be regulated by ſome order, if multitudes of principles be delivered without an order, it is without its beauty, and it will be a great prejudice and hindrance, both to the underſtanding, and attention of them; and to the memory,

memory, and retention of them: and therefore I ſuppoſe this is here likewiſe comprehended; the words ſeem to import it, however I ſay not that the Apoſtle fully intends this, becauſe it is but accidentall; yet I do not exclude it, but think that a fit method and order, for conveighance, is ſomwhat neceſſary.

So that now we have in generall, the ſubſtance of the Apoſtles precept, which is, that there ſhould be a care had by *Timothy*, (and by ſuch as are as *Timothy*) to conveigh words, that is, divine truths, ſuch as may be ſound, ſound for the matter, ſound for the manner of conveighance of them; to conveigh them intirely collected, (in a body, as it were) and digeſted in ſome artificiall and ſet order: and this is that of which we ſay, it is a matter of great concernment. Time hath prevented me, and therefore I ſhall but mention ſome things in a word.

2. Here is a more *ſpeciall circumſcription of this object* (beſides this generall) in two things which I will but mention, by way of queſtion; as,

The ſpeciall circumſcription of the Object.

1. *What thoſe truths are*, that we ſhould have a ſpeciall care to deliver in this manner? and the anſwer is,

1. *Divine truths*, ſuch *as thou haſt received from me*; ſuch as are the oracles of God, and received by divine revelation from him; but that we have expreſſed already.

Divine truths.

SER. I.

Fundamentall truths.

2. Such as are *fundamentall truths*: there ſhould be a ſpeciall care had of ſeed corn, of that which will bring the crop: if men will have a continuation of corn, they muſt have a ſpeciall care for ſeed corn, ordinary corn will not ſerve the turn; it may make good bread, but it may not be good for ſeed: we muſt have a care therefore of the fundamentall principles of Religion; although we muſt have a ſpeciall care of every truth, yet of theſe eſpecially: and theſe are here ſpoken of.

The ſumme of them is Chriſt.

1. The *ſum of all, is Chriſt: faith and love in Chriſt*, is here ſhewed, that Chriſt is the very kernell of all; and in truth, all fundamentals of Religion, (Religion it ſelf being nothing elſe, but to bring us to God in Chriſt, and to reduce us home to our happineſſe that way) the whole work and foundation is nothing, but to bring us to God in Chriſt; a cleer and full conveighance of this, is all that is fundamentally neceſſary.

The parts are, faith and love.

2. The *parts are, faith apprehenſive, and love active:* which I ſhall expreſſe in the ſecond queſtion;

What are thoſe truths that are fundamentall?

Summe of all, is Chriſt.

Anſw. Thoſe truths are moſt properly fundamentall, without which we cannot be made partakers of Chriſt, nor be inabled to do that, by which we may be made partakers of God in him: and ſo the ſum of all is particularly men-

mentioned here in this phraſe, *by faith and love, which is in Chriſt Ieſus* (I gave an intimation of another ſence before, but I conceive this is properly meant in this latter clauſe, *by faith and love, which is in Chriſt* JESUS) which is an intimation, that the main part, the principall part, of the foundation of the principles of Religion; yea all the whole truth, and foundation of Religion, may be reduced to matters of *faith*, and matters of *practice*; to a *lively faith*, *working by love:* all that is requiſite, and required, may be brought within the compaſſe of theſe two.

Parts are

Faith apprehenſive.

Love active.

Many Expoſitors do apprehend, that this is the principall meaning of theſe words; not to import the manner, how we ſhould keep, but to import a circumſcription, wherein thoſe truths chiefly conſiſt; and that they conſiſt of theſe two, *faith* and *love:* faith, in apprehending of the truths of God, and adhering to them; and love, in practiſing of theſe duties that do depend upon that.

Thus much for the explication of the object.

SERM. II.

2 TIMOTHY 1. 13, 14.

Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

That good thing which was committed to thee, keep, by the holy Ghost which dwelleth in us.

WE entred upon this Text the last time, and observed an observation out of it, (intending to handle but one) and it was this:

It is a matter of high concernment for all, to have and hold fast, as a sacred depositum, a form of sound and wholsome words, in divine and fundamentall truths.

In

In the handling I began with the explication, and propounded to explicate; SER. II.

1. The *object* of the duty:
2. The *act* of the duty:
3. The *manner* of performing it:
4. The *persons* obliged to perform it.

I only at that time dispatched the first, namely the object; I come now to the rest.

2. The second thing therefore is the *Act*. Act.

And for the opening of it, I shall onely speak of two things, that we may see cleerly what the Apostle injoyned *Timothy*, and in him all Christians: Now it is expressed by a double word, which our translation doth not distinguish, but the originall doth.

1. The first is ἴχε have them.
2. The second in the next verse φύλαξον preserve them.

ἴχε *have a forme*, (I shall but very briefly expresse what I conceive may be comprehended in this.) Have them.

1. Have a *copie* of them about thee *written*; and if possibly *printed*, as the word signifies; for the very same word that is used for printing, is made use of here χαρακτὴρ, which is a kinde of stamping: So that the Apostle would have *Timothy* to have a copy of the collection of wholsome words, aptly digested, written, and printed: but this is without, and therefore ἴχε Have them too within, have the *originall* laid up in the treasure of The copy of them, Written, Printed.

SER. II. The originall laid up in the Understanding Memory,

1. Thy *understanding*, labouring to apprehend, and to grasp, and know divine truths:

2. Thy *memory*, that thou maist retain them and hold them there: Have them ready at hand, that they may not only be kept as some great mens estates are, they have great and large estates, but little of it to command themselves, not *numeratis pecuniis* (as they say) ready at hand; in ready money: Have them not to seeke, but at hand, and fresh in memory.

Affection.

3. Thy *affections*, closing with them, and imbracing of them, and holding of them there; which is the best hold-fast that can be: for though we doe understand them, and remember them yet neither of these is worthy of the name of having them, if a man be an alien and a stranger to them in his affections; or doe remurmorate and rise against those truths, not closing with them, and imbracing them in his affections: for the soule which is the principall thing, and the utmost thing, is not master of it, hath not these things, nor any of this nature, till he imbrace them in his affections, and close with them.

Keepe them.

2. But then in the second place there is another thing, and that is φύλαξον, *keepe them*; preserve them, which is the second act.

I shall expresse what is meant by that very briefly: There may seeme to bee intimated three particular duties in that, which are necessary for the keeping and preserving of divine

vine truthes: for though a man have them setled in him, in his understanding, and memory, and affection, yet there is something more required for the keeping and preserving of them; and which addes something to the former, which in these three things as I conceive (as I said) may be comprehended. SER. II.

1. First, *patronize and owne them*, and *defend these* divine truths against all corruptions, against all alterations, and all prevarications, which might pervert that forme of sound and wholsome words: which must be done, Patronize them with

1. With our *best abilities and studies couragiously*; we must set our wits upon the tenters, raise them to the uttermost pitch, to maintaine, and uphold, and defend, and preserve the sound and wholsome words that are delivered to us from God. Best abilities couragiously,

2. We are to use not only our best abilities, for so every private man must doe; but publique persons, they must *ingage their authority charily*, by censure of law, by fencing and fasting of them with bounds, setting an hedge (as it were) about them, that none may pluck them up, or deface them, or play legerdemaine concerning them: That is the first, they are to be patronized, and owned, and defended against all oppositions, whether violent and by *insolency*; or cunning, and by *subtilty*; by wit and authority, even by our best abilities, and best authority. Authority cautiously,

SERM. II.

Practise them sincerely, fruitfully, and constantly.

2. We must keep them, not only by patronizing and defending them, for profession may reach so farre: but also Christians must labour to keepe these divine truths *by practising of them* sincerely, fruitfully, and constantly: I say by putting them in practice: For although wee have them (as I said before) locked up in the treasury of our memory, though we understand them, and have some kind of affection to them, all this will not be a safe custody of them; The best way to preserve spirituall gifts, and so spirituall truths, is to preserve them by practising of them: and they that doe not conscientiously practise those truths they know, are in the ready way to lose the truths themselves. It will not long hold out, that a man should retaine his integrity of judgement, if he admit of any violation of those truths, in a contrary practice: Corrupt practice will corrupt a mans judgement: though his judgement were orthodox and sound, though he had them there, yet if he did not practise them, the nature of the thing is such, that his judgement will reflect upon his practice, and so be ready to defend what he practiseth, out of pride, and Gods just judgement: for when a man doth not love the truth, and shew the love of it in his practice, God giveth him up to errours, and so to lose that truth, which otherwise they formerly maintained, and would otherwise have happily held and kept fast.

3. So

SER. II.

3. So farre as this injunction reacheth to *Timothy*, and such as he, and so farre as it concernes any other degree too, but especially them; there is another thing too, another duty comprehended under this keeping: and that is to *propagate them*, studiously by planting and watering; I say propagate this truth: For as it is with corne, the best preserving of it is to cast it forth: You cannot preserve it long, lay it where you will, it cannot be long preserved in the fields to stand there; when you bring it home and house it, and put it up in the garner, it will not last for ever there; nay if you put it into your bellies, it will doe some service for the present, but not alwaies be preserved there: but if you take these graines, and cast some of them as seed into the earth, then you may preserve it alway by propagation. God hath given this in nature, that there is no creature in the world that of it selfe is perpetuall; but God hath given it an existence and being, and not only so, but a way of propagating to every thing, and to mankind as well as to other creatures, to increase and to bring forth: the which though the particular bee Gods gift, yet the thing is propagated into forme (though not the thing it selfe) by the creature instrumentally: In this case there is some similitude; the best way, the most safe way, yea the most gratefull and acceptable way to preserve divine truths, is by an endeavour, studiously and

Propagate them seriously, by planting, watering.

SER. II.

carefully to propagate it, that I doe not hide my talent in a napkin, that I doe not bury any divine truths: *aurum celare & veritatem*, are both alike: we must not conceale any truth, but manifest it, and propagate it to others, and so, as that though my selfe should miscarry, yet the truth of God might be preserved.

Thus you have the *object* which is specified here, and the *act* of the duty: there remaines now,

Manner, 2a.

3. The third thing is the *manner* of the performance of this duty how it must be done: And in a word, we should not sleightly doe it, or carelesly, but with all diligence and industry, and watchfulnesse, labour to get and to keepe divine truths: there is so much intimated in the second stile that is given to those divine truths, they are called in the 13. verse a *forme of sound*, or wholsome *words*; and in the 14 verse, *that good thing*, or that rich thing; in the original it is τὴν καλὴν παραθήκην: Now there be two things required to make us choice and chary of getting and keeping divine truths, and both may be taken out of the words.

A sacred Depositum,

1. Because they are a *sacred depositum*: wee are not propriators, but depositors; they are not our owne to doe what we will with them, to squander them away as we list, but they are Gods, and he doth deposite them to us, layes them up in us, as committing of them to our custody, and requiring them againe of us, that so

SER. II.

so we should not see them imbezzelled, or corrupted, or abused, because God hath committed them to us as a παραθηκην, as a sacred depositum.

And then again, is καλὴν, not any ordinary depositum, but a choice treasure: if it be but a bag of dust, or a bag of stones, that a friend commits to his friend, and wisheth him to look charily to: his friend will not look into it to examine what it is, but keep it as his friends depositum: nay more than so, if his friend tell him, he hath committed to him his richest Jewell he hath, as a most rich Pearl, or a company of them; This doth increase a mans care and diligence in preferring of them, not only as his friends depositum, but as a depositum of such a choice nature, and so is this: It is not only παραθηκην, a *depositum*, wherein is required the trust and care of a friend to be discharged; But it is καλὴν παραθηκην, *that same good thing*, that same choice thing, that same beautifull thing: There is not a choicer treasury that is committed to the Church of God, than those divine truths, that God hath been pleased to reveal and commit unto us; they are such as the glory of God depends on them, and the salvation of a man depends on them, two of the most important things the *Church*, nay, that the *World* hath: and therefore we should keep them, as we have respect to the glory of God, or as we tender our own salvation, which is more than our lives; I

A choice treasure.

SERM. II. I say, Gods glory, and our salvation, which is much more than our lives, is committed to our trust, when those Divine truths are deposited with us,

The Persons. 4. The *Persons* that are obliged; that is the last thing to be explained: whom this injunction concernes.

Here is but one directly expressed, and that is *Timothy*; but yet we may extend it, and that with good analogy, and upon good ground and reason further: as

Paul. 1. *Paul* he must have a care of it; of keeping of it himself, and committing it to the care of others, and stirring up and provoking others. It concernes *Paul*, they that are highest and most principall in the Church, it concernes them principally, and originally, that they should have a care of them; they should be the the first wheels, the *primum mobile*, that set all the others on work, and have a grand care of keeping this depositum.

Timothy. 2. All *Timothies*, all the *ministers of Gods Word*, who are Gods οἰκονόμοι, his dispencers, his stewards, and whom God hath reposed speciall trust in: It is committed to their care in an especiall manner, and they should looke to it.

Every Christian. 3. The *whole Church of God*, and *every Christian*, as this is a depositum, though committed personally to some, yet not meerly for their personall good, but for a publique and an universall good: Divine truths, and the integrity, and

and purity, and ſoundneſſe of them, is a thing that concernes not only, (though chiefly) the Miniſters, but it concernes the whole Church of God, and all Gods people, that they ſhould be preſerved without violation, without contamination, being given for a publique good, and the publique good of all and every one in particular depending on it: ſo that it concerns all and every one in their places. SER. II.

Thus of the explication.

2. The Proofe. Proofe,

I ſhall come now briefly ſo farre as the point will extend, and the thing bee requiſite, and convenient, to demonſtrate and prove the truth of it: and then to deſcend to the application, as farre as will concerne my preſent ſcope.

Firſt of all premiſing this, that I ſhall not endeavour (no not ſo much as meddle with) the proofe of every particular, or preſſe the confirmation of every particular contained in the explication (as being not ſo requiſite) but to carry the maine ſumme of the point.

We ſee this to be a cleere and a divine truth, that it is the duty of all, eſpecially Miniſters, (whom God hath eſpecially intruſted) to look to the preſervation of the purity of a forme of ſound doctrine, of ſound and wholſome words, we may ſee it I ſay,

1. By *Scripture*, and
2. By *ground of reaſon*.

SER. II. By Scripture,

1. Out of *Scripture*, besides this place, wherein it is punctually and fully expressed, and no wonder, because the injunction belongs in a more especial manner unto Ministers, and there being not in many places this charge committed, and particularly directed to them, but in this Epistle of *Paul* to *Timothy*, wherein it is principally set downe: but yet it is divers times repeated in Scripture. And I shall give some other places which warrant the same thing.

Examples,

1. The Apostles recommend this to us by *their owne example*. I will give but one generall instance in that kinde, and one particular.

The generall instance of the duty is this: you shall finde that almost every Epistle of *Paul*, and in some proportion it is observable in all the rest of the Epistles, I say almost in every Epistle there is an ὑποτύπωσις ὑγιαινόντων λόγων, i. e. there is a delineating, a drawing of a *platforme of wholsome words*, according to the substance that is here mentioned; and according to this object *faith* and *love*, (For all matters of religion are matters of faith, or matters of love, in the practice and exercise of faith) and this is commended to us in all the Epistles: the former part and the greater part of all the Epistles is to deliver matters of faith, to rectifie mens judgements, and season them rightly with the knowledge of divine truths necessary to salvation; and the latter part of the Epistles, is, to descend

SER. II.

descend to practicall duties, to the fruits of faith in the matters of love, which is the compasse of all Christian duty: And amongst others, that first Epistle of all is to this purpose; which was not placed first for order of time, because first written, nor so much for the order of dignity, because the Romanes were the principall people in the world, it is not therefore (I say) placed first of all the Epistles; but because it containes this more fully, and expresseth a form of sound and wholsome words; there, doctrines of faith, and duties of life, that issue and flow from faith, as fruits of it, are more cleerly distinguished, and more fully expressed than in any other, although it is in some sort in all. Now besides this generall instance, I shall give but one particular instance, and that is in Hebr. 6. 1. *Therefore leaving the doctrine of the beginning* (or principles of the doctrine) *of Christ, let us be led forward to perfection, not laying againe the foundation of repentance unto dead workes, and of faith towards God.* There is expressed both what the principles are, and what that same forme of sound or wholsome words is; the *doctrine of Baptisme*, as in the next verse, *laying on of hands, resurrection from the dead*; There are some few heads repeated, which are as milke for babes, the forme of sound words, which are (at least) for beginners, in the first beginnings and rudiments of Christianity, and those that are the first points in religion: The

SER. II.

Apostle gives for babes a form of catechising, a forme of sound and wholsome words: And there is intimated in that place, that as there is a shorter and briefer forme of sound and wholsome words, for a manuduction or entrance to beginners; so there must bee a larger, fuller forme, and more compleat, that did extend farther, and comprehend more in the knowledge of Religion, and the things that belong to it, for those that are come to more perfection and ripenesse of yeares.

Testimonies.

2. But besides these examples, there be divers *testimonies* which seeme to ayme at the same thing; I will mention two or three.

In Rom. 12. 6. the Apostle there begins to direct every one for the discharge of their duties, in their severall places in the Church, according to the right manner; and among the rest the rule that is given for those that are Ministers, called there (in a generall sense of the word) *Prophets*, he saith, *Let him that prophesieth, propheſie according to the analogy of faith:* κατὰ τὴν ἀναλογίαν τῆς πίστεως: I know there may bee some disputes what may be the true and exact meaning of the analogy of faith: For present I take that which is not contemptible, nor from a contemptible author, viz. *Calvins* interpretation, which is, that by faith is meant there, *the prime and fundamentall axioms of faith*; the fundamentall truths of Religion, and all doctrines that are delivered in the Church must

must hold analogy, hold proportion with those prime and fundamentall truths, which are the forme of sound and wholsome words, by which al other must be regulated and squared, that they may hold analogy and proportion with that. And in this same Epistle, the next Chap. 2. 15. he saith, *Study to approve thy selfe to God, a workman that needeth not to be ashamed, rightly dividing the word of truth:* now this seems rather directly to ayme at, or at least directly to suppose that there should bee a forme of sound, or wholsome words: in the delivery of which a man should approve himselfe so, as that he needs not to be ashamed, and according to the analogy of which, he should divide the word of God aright, holding proportion with it: though I confesse there may be another interpretation (though it seeme not so sutable to that place) as, to be able to speake a word properly to every one as it may concerne him, to the weake to strengthen them, to the strong to build them up farther and farther; to the tempted to arme them: so some would have the meaning of it to be: but this seemes not to me to be the right, for, *the dividing of the word of truth aright*, seemes rather to intimate a dispensing of it, in such truths and soundnes as may agree with the forme of sound, and wholsome words. And in the 1 *Pet.* 3. 15. the Apostle there requires, not only of Ministers, that they should have a forme of sound and

SER. II.

SER. II. wholsome words, and that they should be able to deliver themselves in that fashion; but hee seemeth to require there so much of people, of Christians, by that precept that he doth injoyne them there, that they might be able, or *ready to give* an account, or *reason of their hope that is in them:* that is, to be able to apologize for it, and to stand up in the defence and maintenance of it: Now if a man be not well grounded in a forme of sound and wholsome words, if hee understand them not, remember them not, nor be versed in them, he will never bee able to give a reason, an account of his faith and hope; much lesse will he be able to maintaine and defend it, against the hereticall and superstitious cavils and objections that will be raised against it, which every Christian is bound in some degree to ayme to get an ability of: and indeed it will be the foundation of his stedfast standing, for no man can be stedfast in that which he knowes not, nor feeles the bottome of. Therefore we should bee versed in the grounds of Religion, in a forme of sound and wholsome words, that containes the principles of faith, and that we may be able to know what is our duty. And there is something to the same purpose in the Rom. 6.17. *Ye have obeyed from the heart the forme of doctrine, which was delivered to you.* But I shall omit that for the present, and I shall give the ground of this.

2. The

SER. II.

2. The ground and reaſon of it, that which makes this appear to be a truth, and a conſiderable truth, that we ſhould all labour to get, and hold faſt a form of ſound and wholſome words, even the ſum of religion; is becauſe Reaſon.

1. There is a *great neceſsity of it*; Neceſſity.

1. Not only in regard of the Commiſſion and *injunction* that lieth upon us, & the truſt that God hath committed to us (as I did intimate before) we are but *depoſitors*, and God hath committed this to our care and charge; charged us with it, and expects our faithfull diſcharge in it: not only becauſe of this I ſay, but

2. In regard of the manifold *oppoſitions*, and danger of corruptions of divine truths, by the ſubtilty of Sathan and his inſtruments, and their malice: If Chriſtians and the Church of God did not throughly acquaint themſelves with it, and bottome themſelves on it; they could never be able to juſtifie the wayes of God; and the truth of God, nor to vindicat that, from the many ſubtill windings, which the Serpent will uſe to corrupt and pervert the truth. I purpoſe not largely to expatiat, but only to give a hint of things, and therefore I ſhall but adde a ſecond:

2. *It is of great utility*, as there is a great neceſſity of it, if we would not have the truth overwhelmed, nor errors to be ſpread over, and overgrowne in the face of the Church: So there is an infinite benefit, and advantage, and utility Utility.

that

SER. II.

that redounds to the Church of God by this course of having (both in general & in particular by every Christian) of a form of sound and wholsome words: there is, I say, an infinite benefit and utility (besides the necessity of it) that would redound to the Church of God in generall, and to every Christian in particular by this; Let me name but some few, and but name them:

A Band of

1. Those truths, the main truths of Religion being preserved pure, and sound, and uncorrupted, will be a great *band* of

Verity,
Vnity, and
Vnanimity.

Verity.

1. *Of verity*; it will be a band to hold together all the truths of God, if the main ones be kept, if the fundamentall principle be purely kept, it will be a band to hold and soder together all the other truths, and to rectifie them, if there should be any swerving.

Vnity,
Vnanimity.

And as a great band of verity, so it will be a band of *unity* in the Church of God, and *unanimity*: For herein lyeth the unity of the Church of God; not that every man agree in every particular opinion, concerning every particular thing; but if they do agree in the main foundation of Religion, in those things which are sufficient to salvation; and such are sound and wholsome words; such as that all that are to be saved, are to be saved by beleeving and practising

ſing of them. If they be retained, (though there be other differences, yet) this will be a band of unity, to make them cloſe and ſoder together. SERM. II.

2. But then ſecondly, as this will be a band, ſo it will be a bar too: A *barre*

against { *Hereſie* and *Controverſie.*

It would be a bar againſt *hereſie*: This will be as it were a bar of fortification to keep out the entry and incroaching, and prevailing of hereſie. If we ſtand upon our guard, and upon good ground, in the maintenance and defence of the maine truths, there will be no breach for hereſies to enter in then, it will much keepe them off: But the neglect of our watch and guard in this worke, our ſlacking of our care about the preſerving of this, takes away this bar, and giveth advantage to the envious man to ſow his tares, and to the corrupt man to bring corrupt doctrine in; becauſe we neglect our care in preſerving divine truths, making it a matter of no conſequence: but I ſay the preſervation of this would preſerve the Church of God from hereſie: It would bee a barre to hereſie: and as to hereſie, ſo Hereſie.

It would alſo be a bar to *controverſie*; it would preſerve the Church from very many controverſies too. Whereas it is true there are many controverſies in the world, and matters of doubt and difficulty even among the godly To controverſies.

SERM. II. and the learned, who otherwise agree in the maine: for we must distinguish betweene controversies, which are of two sorts. There are

controversies { *reall*, and / *verball*, which

are but μαχολόγιαι janglings about words.

And yee shall finde this by experience, I meane those that are versed in those things, (I dare be bold to say it) if they will but consider it, that the greatest part of the controversies that are among the godly and the learned, are not so much reall controversies, where there is a keeping close to a forme of sound and wholsome words (for that will keepe off those) but they are verball controversies: Now I say those controversies would be prevented, if a forme of sound and wholsome words were had in the Church carefully, and so as that it might be publiquely and generally knowne; for then men know one anothers language, in what sense they speake, and how they use words: for the greatest differences that are amongst us, are because that men understand not one another, the language of Babel is still retained among us, so as we understand not one another, and therefore we differ: as about justification by faith, one takes it in one sense and another in another sense, and so it makes them differ and jangle one against another, when indeed it is but the difference of words: so that I say, whoever will

will take a view of the many controverſies that are, he ſhall finde, that the greateſt part by far are but miſtakes of words; which a forme of ſound and wholſome words eſtabliſhed and ſetled in the Church, and publiquely knowne, would exceedingly prevent: for that would determine and limit the uſe of words in which they are to be taken, and men ſhould be bound to uſe them that way (eſpecially when they ſpeake controverſially and exactly) and not in another way, which alone breeds diſſentions and controverſies. SER. II.

3. This would not onely be a band and a barre (as I have already ſhewed) but a *key*: It would be a very excellent *key of the underſtanding*, to increaſe and facilitate a mans apprehenſion and underſtanding of all particular truths. If a man were but well acquainted with a form of ſound and wholſome words for the maine truths, it would lead him (as it were) by the hand to the underſtanding of other truths more remote from the foundation; he might grow and arrive to the knowledge of them, being led (as it were) by a divine light, from that light hee hath by a forme of ſound and wholſome words, leading to the knowledge of things which are more obſcure and remote, advancing and wonderfully helping the underſtanding, if there were nothing elſe: For it is in this caſe with truths as it is with coales: coales when they lye ſingle, they doe not glow or

A key of underſtanding.

SERM. II.

shine and heat men; but when they lye together, the very lying together doth increase the life and light of every one of them: and so the body of sound and wholesome words, he that understandeth them, that very understanding and comprehending of them all together, it giveth light to other truths; whereas if men would take them single, without that borrowed light it receives from another, they would be more obscure. There is nothing doth more facilitate the understanding, than to have a forme; the very comprehending and having of them in a mans eye and memory, it will help him, and guide him to understand every other particular truth, hee having all of them in one forme, which would not be so cleare of themselves alone, as they are all together; and for all others that are deducible from them, but farther remote, it will facilitate a mans understanding of them.

A locke of memory.

4. Againe, it will not only be a key to open the understanding, but a *locke also to locke up the memory*, to keepe the treasury of the memory fast and safe. There is nothing in the world doth helpe memory more than method and order, and to have things (as I said before) comprehended in a forme, intirely collected and aptly digested, I say to have an [illegible] it would exceedingly helpe the memory and it for two reasons.

1. Because, whatever *helps the understanding*, must

must needs *helpe the memory*: A man doth not remember thoſe things that are obſcure; thoſe things in reading or hearing, which the underſtanding perceives not well, the memory cloſeth not withall: for that which is lockt up in the memory, muſt enter in by the doore of the underſtanding, or elſe it will never get in the inner treaſury of the memory; and that which is a key to helpe the underſtanding, will bee a lock to help the memory. SERM. II.

2. Becauſe of the *harmony* and *ſympathy* that one truth hath with another. It doth wonderfully help the memory, if a man doth but catch any one thing for the whole, for by that hee hath a hold-faſt to catch alſo any other particular that he hath loſt; if his memory catch one particular, that will helpe to bring all the reſt. As for inſtance, if a man have a chaine of many linkes, though he let goe many of them, yet if he hold faſt any one of them, that will draw all the reſt up againe: ſo if a man hath gotten a form of divine truths linked together, aptly digeſted, if his memory let ſlip one link, and another linke, yet if he doe remember but any one particular, that one linke will helpe to draw in all the reſt againe.

5. A forme of ſound and wholſome words had, will bee *a wonderfull helpe at all times* to a Chriſtian, in the knowledge he ſhould have of any divine truths. I ſhall inſtance onely in two. A helpe of uſe to

SERM. II. Profit by others.

1. A man shall exceedingly much more *profit by others* then he doth. Suppose a Christian come to heare the word of God, heare a Sermon, this Minister or the other Minister, let us put the difference thus; there comes one that is a meere stranger to these truths, all that is spoken will be novelty to him: but there is another comes, who hath the grounds of Religion laid in him, that hath in his minde and memory a forme of sound and wholsome words; this man will be able to profit more by a Sermon, than the other that comes in a stranger upon a sudden to it, having no former grounds: As before a dye that is perfect and durable there must be some preparative that makes the ground, (if you would have it a good colour) if you put your cloth to receive that first, the first tincture (though it be that which will properly give the dye) will not doe it, if that it be not prepared before: so it is in this case, if a man have not some forme of sound and wholsome words, if a man have not laid some foundation, all things will be like an Iland in the sea, and he cannot come neer it to comprehend it: But if he have laid a ground-work before, he can reduce what he heares to that, and so by the helpe of it, standing upon his forme as on his bottome, hee can come to reach and comprehend all other particulars.

To be profitable to others

2. It helpes a man (to mention no more) as to profit by others, so *to be profitable to others*: and

and this is a thing which concernes not onely Ministers, whose office it is to teach and instruct others; but it also concernes every one in their place, thou shalt *teach thy children, and thy family*, Deut. 11. 19. There is some teaching and some conveyance which every Christian is bound unto in their place. Now how shall any man teach, that hath not learned? He that never was in a shop, cannot set up at first upon the score, but hee must have something of his owne: and it is impossible for him to teach another well, that hath not himselfe some acquaintance with the platforme of sound and wholsome words, that hath not taken some paines, and made some progresse in that, it will be impossible to teach, I say (at least) judiciously, or profitably to convey any thing to another. But this now if a man had, it would be a continuall treasury, a store-house to furnish a man on all occasions, to bee communicable profitably to others, and withall not make any diminution at all of his owne store, but rather adde to and increase it. SER. II.

To come now to the *Application*. Application.

There be two things that I intend to doe in the application of this point.

First to draw those *inferences* out of it (according to my ordinary course of application) which naturally arise from the consideration of the point: and that being done,

In the second place to take the *limit and occasion*

SERM. II.

caſion (for you know I take this text to be as a porch and entrance to the diſcourſe that I deſire to proſecute) to acquaint you in the generall with the whole platforme, to carry it as it were over the ſtage, which if God grant life and liberty, (which I doe not promiſe) I intend to goe thorow: only before I will acquaint you generally, I ſay, with the whole *view and proſpect*, (as it were) as *Moſes* he had a proſpect of the land of Canaan from mount *Nebo*: ſo though happely I ſhall not live to be able to carry you to all the particulars in the whole platforme; yet to ſet you (as it were) in ſight, to carry you on the mount, to let you ſee the view and deſcription of all that which I intend to goe thorow, if God give ability and life: which thing I conceive will bee very uſefull and profitable to make way to that which I intend to handle in the particulars: but I ſhall purpoſely omit this till the next time, and only for preſent diſpatch the generall application. And in a word there be theſe three things I ſhall inferre hence.

Ceuerall.

Iuſtification of obſervers of this Rule, and that is,

Iuſtification of obſervers of this Rule: Perſons, whether *Paul*, *Timothy*, or the Church.

1. Of perſons, whether *Paul*, or *Timothy*, or the Church. If this be ſo, then this *juſtifieth* the *wiſedome*, and *fidelity*, and *zeale* of all the Churches of God, and all godly men, *Paul* and *Timothy*, and others in all times, that have been carefull to eſtabliſh and preſerve the forme of ſound

SER. II.

ſound and wholeſome words, that it might receive no tincture of any corruption; But (as the Apoſtle *Iude* giveth an intimation, (and an *item* to Chriſtians) *did contend for the faith once received.* *Secondly*, of the *manner* of obſerving of it, for this hath beene the care of the godly in all times, who have beene carefull to walke according to this rule, and have had plat-formes, and that in many kinds. I will give ſome taſte of ſome few in a word: It hath beene *more publikely obſerved* in their Creeds and Confeſſions: Hence it was that the Church of God did gather together, and compile as it were in a bundle, in the ſhort compaſſe of the *Creed*, the ſumme of faith, as the epitome of thoſe things they beleeved, and the ground worke of thoſe things that are to be beleeved as neceſſary to ſalvation (according to the meaſure of thoſe times, and the light and growth of thoſe times) judiciouſly and exactly: for it is not to be ſuppoſed that the Apoſtles themſelves did it, but ſome others. And this hath beene the ground, that there is no Church of God, but generally hath had, and uſually have their confeſſions of faith, the ſumme of what they profeſſe in their doctrines of Religion compiled together in ſo many articles, as their wiſedome thought meet, to comprehend the moſt neceſſaries in, and ſo to diſcharge that which the Apoſtle injoynes them, to preſerve a forme of ſound words. More privatly, it hath beene the

Manner whereby:

Publik Creeds, Confeſſions.

Private writings for

SER. 11

Vnlearned in Catechismes.

Learredina Body of Divinity.

the care of men, (and a commendable care) according to this rule to deliver a forme of sound words, both to unlearned and *beginners* in a way of *Catechisme*, expressing the fundamentall things of Religion to the unlearned; and in a *systematicall* way for the learned proficients, to compose a *body of Divinity*, in as narrow a compasse of substantiall, and pithy principles, from the top, to the bottome as they could. This hath beene the care of all the Churches publikely and privatly, they have discharged their *fidelity* in this charge, by their faithfull care, that there might be still preserved and kept in the Church of God, a forme of sound and wholesome words: And it hath it been their *wisedome* to doe it, for by this care they have not onely built up the godly with a trowell in one hand as it were, and withall, as with a sword did cut downe, and stop the gap by which heresies would creepe in; and it hath beene their *praise* to do it with *zeale*: If it be such a sacred *depositum*, such a choise jewell, they are not (at least) to be blamed that Sacrifice themselves for it, who may as *David* say, *The zeale of thy house hath eaten us up*: that have spent themselves in defence of it, from all errors, and heresies what soever.

Reprehension of Perfidiousnesse.

2. But then secondly, this may be a just reprehension to all, that either

1. *Perfidiously deale* with the truth, instead of taking care to preserve sound truths, doe

sit

ſit upon their desks, and beat their heads in ſtudying, how they may cunningly pervert ſound and wholſome truths; and how they may bring in darke errours and corruptions to poyſon the people of God, inſtead of wholſome and ſound words, uſe a poiſonou language: This reproves their perfidiouſnes: they are far from this: or,

2. They *that neglect* this; any that have bin too remiſſe, though they have not bin perfidious, and yet even in this cauſe, as the Lawyer ſpeakes, *lata negligentia dolus eſt:* He that is groſſely negligent (though he go noe further) I ſay he that is groſſely negligent, it argues there is foule play; when he is ſo negligent, that he winks and lets all corruptions creepe in, he cannot but be perfidious: He that is negligent is iuſtly reprovable. I might take occaſion here to reprove the *folly* and *ſimplicity of weake Chriſtians* and ordinary people, that thinke all this to be but ſuperfluous care and doings, which the Apoſtle ſets ſo high a price on, and is ſo frequent in preſſing *Timothy* to have a care of.

Negligence.

Folly.

3. But in the third place; This may be a *ground of exhortation*: And becauſe the time hath prevented me, I ſhall but expreſſe them briefly, and that in this order.

Exhortation to

1. *Humbly to the Church.*
2. *To the Miniſtry.*
3. *To every Chriſtian.*

1. Firſt, I might humbly ſuggeſt here to

SER. II. The Church To take care

the *Church*, that they would take care; that there might be a speciall and choyse care taken, to provide a forme of sound and wholesome words, not onely for learners in generall, but in a threefold ranke: It would be necessary to be done in three rankes and degrees, as there be three rankes of persons: which is not mine owne, but the Apostle *Iohns* distinction, which I noted before, and will make use of now.

For learners.

The Apostle *Iohn* rankes men into 3 sorts.

1 *Iohn* 2. There be

1. *Little children*, or babes.
2. *Young men*. 3. *Fathers*.

And according to these for institution & instruction, it would be necessary to have severall distinct formes, of sound words for all these.

Children.

1. For the *institution of children*, babes, beginners in Christ, the first Catechisme of the lowest forme; which should be such as should comprehend onely the plaine, and necessary, and saving truths, and goe no further, but forbeare all medling with the knowledge of other truths. It is enough for them not to be over burthened; it is better if they sucke but the milke that will nourish them to eternall life, they being capable but of milke, and being but babes in Christ.

Youngmen.

2. There must be another *platforme more full and large*, (for men will not be alwaies children, not alwayes babes, not alwayes fed with milke; they will in time be young men, and they must have stronger meate,) they must

SER. II.

must have a more full forme, and patterne, comprehending not only these things that are *absolutely*, and *immediately* necessary to salvation, but such as have a kinde of connexion with those that are *necessary*; such as are neere of kinne to them: and so to enlarge the bounds and pale of the Catechisme, according as their capacities are enlarged.

Fathers.

3. Men grow still, and they are not at a standing state, they come to be *Fathers*, there is a rise and growth: young men may get strength by such a middle Catechisme, that comprehends all the necessaries, and something more then that which is absolutely necessary, for further improvement: But there is a third ranck of fathers, who are growne to the greatest perfection, that ordinarily Christians may grow to, who are to have, not only for themselves, but for others, as parents to convey to their Children and Families; and therefore for these, there ought to be a *fuller* and a *compleater form*, that may have a compleatnesse in many other things, which though it be not absolutely necessary for the second ranck, or this (absolutely I say) yet it is very profitable and usefull in this third degree. Now as there should bee had a *plat-forme* for *learners* in these three rancks; so there should be a *plat-forme* for *teachers*, for Ministers of the Word: If there were such a full and compleat forme of Divinity, as comprehends enough for Ministers to know, judiciously and soundly, and soberly

SER. II.

composed, it would be an excellent establishment and setling of all men in the right way; it would exceedingly advance all those other ends (which I mentioned before) for which this is profitable; hereby would appeare more clearely, some things that were more obscure before.

Caution.

2. Let me ad this *Caution*, which is, that this had need to be done,

Let it be Choyce.

1. *with the greatest Choice* of abilities and parts; the most grave, the most pious, the most judicious had need to be employed about the composure of this forme: It is not enough for every private man to contribute his owne private forme, but it must bee with the publike judgement, and currant consent of the most ancient, and of best worth in the Church of God, and thereby it will (as it should) bee done a great deale more usefull, and substantiall.

Close.

2. Every one must keepe *close* to the *patterne* and *language of the Spirit of God*, to deliver, as neere as possibly he may, those things that are to be converted to the Church of God, according to the language of the spirit of God, that nothing may be delivered but the Oracles of God, and in the language of Gods Oracles.

Charitable.

3. That there should be *no peremptory pressing and urging of everyone to all the particulars*: It is enough that a man receive the Body, and agree & professe the same maine body of truths; there should not be a tyrannicall pressing every man to hold all the particulars, but all tendernesse must

must be used in the Church as by a mother.

SER. II.

4. Fourthly that these things what ever they are, *they must not be always of a perpetuall tenour*; Though they should not be lightly changed, yet they should not be unchangeable, but there should be roome for more: And it were not amisse that such things should be often imprinted, and at every reprinting there might be a reviſing of it, by the most learned and eminent, that there might be (if need were) an *Epidosis*, a continuall growth and encrease of light, as indeed there is: for to instance, there is a great deale more light in these times, then there was an hundred yeares agoe, at the beginning, at the dawning of the day of reformation: And therefore what ever was done then, though they did it with their best wits and abilities, yet it is but weake in comparison of those times: Though that wee be but children to them, yet by standing upon their shoulders wee may advance and further our selves to see further then they; And see in proportion time after time, there should be a labouring to make it more accurate, cleare, and perspicuous; and to correct and rectifie some of them that may swerve and did slip a little for want of light; and in a word, to make use *of those gifts which God is pleased to* vouchsafe to *communicate* to his Church more and more every day; by vertue of which they may doe more then others that have gone before.

Changeable.

2. And in the second place (to passe from our

SER. II.

Ministers to

our humble exhortation to the Church) for *Ministers*, this might bee an exhortation to them, that as they should take care of all other parts of Divinity, so they should take care of this, to *ground themselves* in, and withall, *communicate to others*, *a forme of sound and wholesome words*: not words only, but wholesome words, and a form of wholesome words, to load the people through the maine things, not one, but all: to deliver the whole truth of God, as the Apostle speakes, though in somewhat a different sence. Time hath prevented me: in a word therefore, there be three wayes of ministeriall exercise, (as I humbly conceive) which might be most advantagious and usefull if they were used.

Expound.

1. The first thing that I would have done, which might be exceedingly usefull (though not so well regarded) is, a course of the meere and bare *Exposition of Scripture*; to goe through a whole Chapter, or some part of it, and so to explicate it, and deliver the full summe: It would bee wonderfull profitable and necessary, to acquaint the people with the whole Chapter, and the maine scope and principall things that are in it, and goe no further, not to descend into every particular in it, onely by this interpretation to make the people acquainted with the Scripture. This indeed is the lowest degree.

2. And then there is another thing which

I would have them to doe, to take another course like that of our s, *viz. preaching upon severall texts*, and severall points, but yet so as these severall points might hold connexion, to be made up in a body of Divinity, for the comprehension of all things necessary to be knowne (which we now intend) and that is another way.

SER. II. Expertion. Dogmaticall,

3. But then there comes in a third thing, as the first should comprehend the explanation of the Scriptures; and the second should be for all the doctrinals; so if there were a third thing added, which is a course to comprehend all the *exemplary historicall parts of the Scripture*, part by part, treating in them not of every particular part of the Text, but of the most remarkable examples in them: As, how God hath governed and preserved by his providence the Church in all ages from the very beginning of the world till the flood, and from that till the promulgation of the Law; and from that till the building of the Temple; and so till the Nativity of Christ: and so carrying all along, this would be an admirable thing to strengthen religion, by seeing how God in all ages hath managed his Church; how he hath gone along with it, and supported his truth, and shewed his goodnes and mercy in a sweet and gracious way: and so in all the Scripture to marke out all the singular passages and examples of Gods providence. These would be

Historicall truths.

SER. II.

best altogether, although every one of them be good in particular.

3. *To all private Christians:* this may force them to their duty; the exhortation that I should presse on them, should bee in a word, that,

Private Christians.

1. They would not thinke this to be a thing out of their spheare and walke, and therefore that they would labour, and aime not onely to have some scramblings and scrapings, some broken ends of knowledge; to harp upon this point, and that point: But to labour and strive to come to the knowledg of a form of sound and wholsome words, to the whole body and frame of Divinity (at least) according to their capacities, every one according to their form: If he be a child in yeeres, and apprehension to have the lowest kind, labour to come to the lowest form: and so for yong men, and fathers to carry it along through all degrees: So that let no Christian thinke this without the compasse of his duty, or unprofitable for him, for he shall gaine by it abundance of benefit and profit: He may gaine all the benefit I mentioned before; It will help his understanding, and his memory, and his performance of duty, make him receive more profit by others, and make him more profitable unto others, it will every way advantage him:

Force to duty.

Fear no difficulty.

2. And let no man thinke that there is an *impossibility* in it for him, and that it is only for the

the learned; for beſides that ordinary bleſſing that God hath vouchſafed us in letting us have the Goſpel, he hath vouchſafed more extraordinary wayes of knowledg in our times, than in any other: As it is with trees, they are ſometime ſo laden with fruit, that they doe even bow downe to the ground againe, ſo as that a child may gather from them: God hath ſo filled this age with knowledge, and ſo plentifully vouchſafed it, that it bowes downe, that it offers it ſelfe to us, and that ſo familiarly and facily, that none of ordinary capacity (it being in our owne language and tongue) but may attaine unto it, even children: and withall the difficulty will be taken off, if we conſider, that it is not required in the higheſt degree, but according to the degree and capacity of every one; God doth not require the higheſt forme of thoſe that are of the loweſt; but onely the higheſt of the high, and the low of the low capacity: And there is no Chriſtian, but in ſome form or other, at leaſt, is capable of it: It were worth the while therefore to ſet our ſelves about it, to labour to attain the ſumme of divine truths, and to carry it as a rich treaſure about us; to make us exquiſite for every praſtiſe and diſcourſe.

SER. III

2 TIMOTHY 1. 13, 14.

Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

That good thing which was committed to thee, keep, by the holy Ghost which dwelleth in us.

WEe observed out of these words, one main point, viz. *It is a matter of high concernment for all to have, and to keep cautiously, as a sacred depositum, as a rich treasure, a form of sound and wholsome words in Divine, and fundamentall truths especially.* We have dispatched the explication, and confirmation, and application. There remaines nothing now, but that which I promised to discharge; viz. to acquaint you accor-

according to this rule, and my present scope, (it being my purpose to enter on a form of sound and wholsome words, even to comprehend the whole body of Divinity, at least the substantiall and maine truths, that are necessary to be known and beleeved to salvation: but) before I enter into any particulars, which will be severall and many, I will give you at first a prospect of all, a generall delineation of the whole compasse and course, which if God permit life, and liberty, I intend to go through: I was at a stay a long while with my self whether I should do it or no, their seeming no beauty or profitableneſse in a meer beholding of a bare Skeleton, a naked anatomy of the summe of Religion: But I consider with my selfe that we spend many houres, houres after houres, week after week here in Gods house, and if we do spend this houre in this way, it will be *opere pretium* worth the while, as I conceive for many respects which I will not now enter into but leave to the consideration of others, and therefore as I promised to doe it, so I now intend it. I will only premise those two things. SER. III. Premise. Generalls

1. I do not undertake, nor you must not expect that I should presume *to deliver any thing that will be absolutely perfect*, or that I will warrant perfect; there being many done in this nature of this kind already; and the Church of God having aboundance of help and fur- Nothing. Perfect. For matter.

SER. III.

therance this way: *& quot capita, tot sententiæ*, so many men, so many minds, and so many formes:

There be some different rankes of men, their being some *leading men*, and some *followers*: As in a flock there is a Ramme, or a Weather, that is as it were a leader among the rest: some are leading, and some are following men; and there is scarce any man that hath any parts, (though not to be a leader, yet not to be a follower: a meer follower) but will digest his owne forme, and cast it in his owne mould, and go his owne way: but I conceive there is no offence in regard of the thing, for any or every one to contribute what he hath in him to the publike good; and use his owne course, according to his proportion, though there may be difference in the forms, and particulars, where there is a consentaneous agreement in the substance and maine: this I premise in generall.

Or Method.

2. But more particularly conserning that forme I intend now to speak of, I shall desire to acquaint you thus much.

1. It is a frame that I digested many years agoe. The truth is, when I first entred on the service of God in the course of the Ministery, it was one of the first things that I did bethink my self on, such a frame: and had digested and ordered for substance according to that, which I intend now to present, I thought to have undertaken it from time to time, but some passa-

ges

ges of Gods Providence hindered me. And my intention was then, and is now to propound it, not in a way of *artificiall method* accurately; but rather in a *prudentiall way*, such as may be more beneficiall for use, though not so accurate for art: For I consider with my selfe, that the greatest part of men whom I have to deale withall in the tractation of it, are vulgar people, which are not such as are capable of a most accurate form: nor cannot discern of it, neither wil it suit with them: For this is the difference between an *artificiall method*, and a *prudentiall method*; between a method of art, and a method of prudence, as the Masters of Logick speak in this case.

SER. III.

But in away. Prudentially.

An *artificiall method* propounds all *homogenialls*, nothing but that which is directly belonging to that art, or Doctrine that is delivered, and that intrinsecally and substantially to make it up: it propounds nothing but such; admits of no *hetterogenialls*, nothing but that which is within the compasse of that doctrine: it cuts of all others, and withall keeps a down right order, a down right method, handling the most generall things first, and the most speciall things after, by a straight line, cutting (as it were) by a threed. Now this I see might not altogether be so profitable, and so usefull (at least) for ordinary people, who are not capable of it, not being able to judge of hetterogenialls and homogenialls, neither knowing indeed

Sect. III. indeed what is form, or what not. And therefore I chooſe rather to goe in a *prudentiall way*: for I will not decline many hetterogenialls, though I will not mention many, (becauſe for mine owne part I do not think, that they belong ſo properly to Divinity or Theology in a rigged conſideration) but ſuch as are uſefull for Chriſtians to know (though they bee not ſo artificiall) and onely thoſe, though I ſay they make not ſo much for method and art, for I have not ſuch a deſire to keep ſo curiouſly to a perfect method; all that I ſhall aime at, is, to propound things both for the ſubſtance of them, in the particulars contained under them; and for the method of the things, in ſuch a uſefull way as Chriſtian prudence ſhall acknowledge to be ſo, and ſuch as may be profitable for the Church of God.

2. I ſhall adde but another thing, which I deſire to give an account of; I ſhall propound it in ſuch a way, as may be accommodable to all thoſe ſeverall rankes, or formes, whether of *teachers*, or *learners*: that I mentioned before, ſo that it may be either *briefly contracted* into a narrow compaſſe for children and beginners, who have but narrow capacities: or a little *larger* for young men: or *more fully* and *compleatly* for Fathers: as occaſion ſhall ſerve: I ſhall goe in a middle methodicall way; in ſuch a way, as may beſt agree to any of theſe formes.

3. Laſtly

SER. III.

3. Lastly, this is all I will say concerning it, and all that I will premise concerning it, (though I can say no great matter) to recommend the form that I shall propound, and have no intention nor thought to presse it on any man, but let every man doe according to the nature of their apprehension in the degree of their education wherein they have been nourtered, and to which they have beene brought up already. I will only give this generall rule, *any forme is better than no forme:* any tolerable forme, though indifferent, or defective in some materials, and in a methodicall way, yet if it keepe close to any tolerable forme, it is better than no forme, and it may serve him in many things usefully, though not altogether so well as if it were better: This I will say concerning my owne in humility, that whosoever considers it with judgement, shall finde thus much, that it is more comprehensive (as far as I know) than ever any yet that hath beene presented; though I have seene and perused a great many, and that of the best note and worth that as yet the Church of God hath extent: and I conceive, if they doe view, and consider, and take measure of the compasse of it, will finde that it containes more than any. I will instance only in one observation that may give some light to this: I have alwayes apprehended that it is a very good way (though it bee somewhat defective among the Protestant Writers, who

Any forme is Tolerable, though Indifferent.

this is Different.

Comprehensive.

SER. III. have not comprehended divers of those things of the Schoolmen that were great searchers in Divinity, however their faults and failings were, and however they were in the blindest and darkest times: and therefore I have nothing to say for the magnifying or justifying of them: yet I desire to goe in a middle temper, which may not only comprehend those things which ordinarily we know, but take in likewise those things of the Schooles, (Scholasticall things which are of use) which I say I have ever apprehended would be a very good way, and of very much use and purpose: Now you shall finde that all the doctrines belonging either to speculative Divinity, and to searching Divinity in the Schooles, or else to practise Divinity; I say you shall finde more of them as I conceive in this platform, that I shall now suggest, than in any that I yet saw: to which premising only one thing more, I shall come. I premise therefore, and I hope that no man will expect or thinke that I presume I shall prosecute it, but only I desire to discharge my duty according to that measure of strength and life that the Lord shall vouchsafe me: which makes me doe that I now intend, *viz.* to give you a briefe delineation of all. But I desire you not to expect that this can bee done with any mixture of pleasure, or that it will be over easie or over facile to apprehend; only I shall now run briefly thorow the whole: as if a man should

Not pleasant,

SER. III.

should present you with the Scelleton or body of a man, without either skin or flesh, there is no beauty or pleasantnesse in such a sight, yet there are all the substantials whereof the body is made, there are the bones that are the very upholders of the fabricke of the body: or as it was in the case of *Ezekiels* vision, when he was carried into a field, where there was nothing but dry bones, there was no beauty in that sight: but the beauty was afterward, when those bones began to stir and move, and came every one to their place, and did close up with the flesh, and the spirit of life came on them, then it was a beautifull sight. So now here, in the meere naked demonstration of the thing, you must not looke (neither indeed is it propounded with that apprehension) that it should be very delightfull, or that there should be any thing in it to move that way: but rather meerly for the profit of it: because it may be a good guide for the comprehending, and going on with through all. As if a man be in a journey, and hath his compasse with him, by which he may know where he is; it is but only for profit, and therefore I hope men will beare with that, dispense with the other, viz. *pleasantnesse:* though it seeme but rough to propound meerly naked bones, without any beauty or comelinesse.

Now briefly to present the frame that I am to goe through. I told you that long agoe I

SER. III. made the frame, and then I intended to make the frame so, to order it so, as to bring it within the compasse of fifty two heads, that is one for every *Lords day* in the yeare: or if a man would make briefer dispatch of it, hee might take two or foure heads at a time, and so goe through the whole in lesse time. I shall propound it the same way.

There be but two things by which I shall make the division of the modell or frame.

Front'spice. 1. There is first of all a *frontispice*, or *porch*: and,

Secondly, there is the fabricke it selfe, the whole pile and edifice.

There be foure things which I desire to propound in the very porch and frontispice, in the entrance into all the matters of Religion, and things to be knowne; because they are of generall importance and use, as being the very first and most sensible inquiries that will bee made in the entry into this profession. The two former of them lay downe to us the *marke that we should aime at*: The two latter, the *line or rule by which we must levell at that marke*.

Happinesse. 1. The first inquiry will be concerning *happinesse*, which is the very end and scope to which all that we are taught in the matters of Divinity, even all the whole scope of Divinity tends: that whereas there be severall arts and vocations in the world, for the maintenance of this temporall life; *Divinity* is that art which directs

directs us in the way to get and attaine eternall life, and to the true happineſſe of a man: all the lines of Divinity meet in that center, and nothing is taught but for that: and therefore this will be the firſt inquiry, *wherein the true happineſſe of a man lyes:* And to omit the particulars that will be in that, the reſolution and upſhot of that inquiry will come to this, (which will draw in the ſecond) that SER. III.

2. However mens thoughts wander about their happineſſe, yet all the world cannot effect it; neither the *quinteſſence* of any, nor the *concurrence* of all theſe worldly things, can make a man a happy man: the only happineſſe that is true and reall, is only in our conjunction with God: which is attainable only by our knowing, worſhipping, and ſerving of God according to the true religion; which is the upſhot of this firſt inquirie, and leads to the ſecond generall thing in the porch

And that is the *true Religion:* the firſt inquirie is of the true happineſſe, the ſecond is of the true religion. But now there be many Religions in the world, I will briefly name them. True Religion.

There is the *heathen religion*, which doth not acknowledge the true God, but worſhip a falſe god. There is the *Iewiſh religion*, which acknowledgeth the true God, (and therefore differs from the heathen) but doth not acknowledge him in Chriſt. There is the *Mahumetane religion*, which acknowledgeth the true God,

SER. III.

and acknowledgeth Christ too, but doth not acknowledge Christ as the Messias and Saviour, but subordinate to their Mahumet, and therefore false in that. And lastly, there is the *Christian Religion*; and so the upshot of all, is, there is no other religion true, but the Christian religion which is professed in the true Church of God:

True Church.

3. And that leads mee to the third thing in the inquiry. The first was, wherein lyeth true happinesse; the next, what is the true religion which will lead to this happinesse; and because that is said to be in the Church of God, therefore the next inquiry will be, which is the *true Church of God*. There be many pretenders to the true Church, there is a *Greeke Church*, a great and large Church, that professeth the doctrine of Christ: there is the *Romane Church*, that professeth Christ: there be many other by-slips of Christians, as *Anabaptists*, *Separatists*, and all kindes of sects and schismes, which all professe Christ. But it is none of these, not the *Greeke Church*, nor the *Romane Church*, nor any other sect; but there is a Church of the *Protestants*, consisting of *Lutherans* and *Calvinists*, and this will bee the upshot of the inquiry, that the Church of God which are either *Lutherans* or *Calvinists*, (though different in some opinions, yet) both of them are within the compasse of that which is to bee acknowledged the true Church of God: and the issue of this inquiry will

will be, How wee may understand and come to descerne which is the true Church: and the answer is, by their adherence to the *Scriptures*: SER. III.

4. Which is the fourth head in the inquirie. After the inquiry of the true happinesse, wherein it lyeth; of the true Religion that will lead us to that happinesse; of the true Church wherein we shall finde that Religion: we must inquire of that which must be the rule of all, which is the *Word of God*, the Scriptures, that shall be the fourth. Scriptures.

These are such generall, and such sensible inquiries, that I did thinke good in a prudentiall way, as I said, to place them in the frontispice. The two former shew the marke wee must ayme at, viz. the *true happinesse*, and the *true religion*. The two latter shew the line by which we should levell, viz. the *Churches steps* in some measure, but absolutely the *oracles of the Scripture*, the Word of God, which must be the measure of all things which are to be done or knowne in the whole compasse of Divinity.

2. To come now from the frontispice and porch, to the *building it selfe*, to the fabricke of the whole body of Divinity, I shall only present it in the nature of a building, because I have mentioned the metaphor; yet I will not keepe close to it, because I will not spend time to be curious in words. Edifice.

The building I shall present, consists of *two stories*, and no more; and in either of those two stories

SER. III.

ſtories, *two roomes*. I vvill mention no more.

In the firſt ſtory briefly I ſhall comprehend all the things that are to be *knowne and beleeved* in the courſe of Divinity.

In the ſecond ſtory all things that are to be *done and practiſed*.

For all things in Divinity are either matters of *faith*, or matters of *life*. This is the generall therefore of the two ſtories. Matters of faith being as it vvere the loweſt ſtory, and matters of life being the ſuperſtructure on it: and either of theſe have two ſeverall roomes.

Things to be knowne and beleeved

There be generall things to be knowne and beleeved concerning { *God*, and *Man*.

And there be ſome things more particular in regard of ſome particular relations: and ſo likewiſe there be in the other.

Concerning God.

But firſt for the former; things to be known and be learned by a Chriſtian concerning God and man:

I propound them either { *More generall*, or, *More ſpeciall*, according to ſome ſpeciall relations.

In the generall, firſt concerning *God*: there be two things vvhich I ſhall propound, and either of them vvill have a double title, upon which I will make the ſecond foure, for foure were in the porch.

Con-

SECT. III.

Concerning the *nature of God*, and thereon two heads or titles. His nature,

1. All those things that are to bee knowne concerning the *unity of the essence*, that is the one God, and his glorious attributes. Unity of essence,

2. And all those things that are to be known concerning the *Trinity of the persons*, in that unspeakable mystery of the glorious Trinity. Trinity of persons.

2. And in the second place, besides the nature of God, there are to bee considered the *workes of God*: in which I shall propound both the *kinds* and the *species of the operations* of God, and the *speciall objects or effects* of those operations. Works of God, Kindes and species of them

The species or kindes of the workes of God that are to be knowne by a Christian, for the comprehension of what is necessary to bee knowne in Divinity, and taught by a Minister, may be expressed thus.

There be two great vvorkes:

his workes of { *Creation*, and of *Providence*. Creation. Providence.

And there is the principall objects or effects of those operations, take them which way you will. Objects of them.

There is in generall, the *reasonable creature* vvhich is capable of happinesse, and vvhich is Reasonable creature.

SER. III.

to be guided by a rule to the attaining of happineſſe. And there is the *animall*.

And ſo there will be two titles concerning *Angels*,

Angels, { Good, Bad.

both { *Good*, and *Bad*.

Man.

And concerning *Man*; wherein the principall thing will bee to ſpeake ſome thing of thoſe things that are of generall neceſſity in Divinity, the moſt neceſſary of all others, viz. *the immortality of the ſoule*, and the *Conſcience of man*, which is as a judge, and to which a man muſt give account of all he doth.

Immortality of ſoule, Conſcience.

Having laid this concerning God, his nature, and his vvorkes of creation and providence, and the ſpeciall objects of thoſe workes, Angels and Men, vve vvill come to follow all the reſt concerning man: for Divinity is the rule of guiding man to his happineſſe, and therefore we muſt goe along vvith it.

Concerning man, there are two things that are *fundamentally* to be conſidered or premiſed: And two things *formally* to be conſidered.

Things fundamentally premiſed.

There be two things fundamentally to bee premiſed.

Covenant. Seales of them

Firſt, (which vvill bee the next head) concerning *the covenant* betweene God and man; and *the ſeales* of this covenant in a general way, though

though there be a particular place for the particular: for this vvill be the foundation of all that I can give towards happineſſe for the attaining of it; it depends upon the covenant made by God vvith man: and ſo that vvill be the firſt fundamentall thing, the covenant made betweene God and man. SER. III.

The ſecond vvill be *the law* that God impoſeth on man, to regulate him in his courſe, with all the ſanctions of promiſes and threatnings. Law. Sanctions.

And then there bee two things formally to be conſidered, (this being fundamentally premiſed) vvhich vvill make up foure heads more. Things formally conſidered.

Formally there are to be conſidered the *principles of humane actions*, vvhich actions are the vvay and ſteps to eternall life. Principles of human actions.

Now there be two principles very conſiderable.

The one vvithout us, and from God, viz. *the grace of God*, and here vve ſhall ſee how far that is neceſſary, and the nature of it; but I vvill not enter into particulars, but onely now point out things. Grace of God.

And then there is another principle of action, and that is vvithin us, viz. *our owne free will*, and there vve ſhall ſee how much vve have of that, and the nature of it, and of all humane actions and habits in a generality. Theſe are the principles of action, grace and free will: Our free will.

SER. III. the nature of vvhich, and the truth of vvhich are to bee cleared in the application of these heads. These are the principles and the roots.

The fruits that grow from these,

But then the *fruits* that grow from these, are,

Good workes.

On the one side, on the better hand, vvhen mens vvills are assisted by grace, *good workes*; vvhere vve vvill take a briefe consideration of vertues too, which are the root of good works, the habits and dispositions.

Sins, or evill workes.

And secondly, *sinnes, or evill workes*, vvith all the penalty and punishments that belong to them, vvhere also concerning vices, to vvhich vve are inclineable.

These are the things that are generally to be knowne and beleeved concerning God and man.

There bee some things in particular, and I shall be very briefe in them.

Things particularly to be knowne concerning God and man,

The things that are particularly to bee knowne concerning GOD and Man, are either,

1. In regard first of all of the *different states and conditions of men*, that they either are, or have, or shall be in.

2. In regard secondly of the *acts of God* in perfecting mans salvation.

In regard of the different states of men,

1. In regard of the different states or conditions of man first.

Now they may be different two wayes; all that

that I ſhall ſpeake of them ſhall bee this. They may be either

Sect. III.

Subſtantially different,
or,
Circumſtantially different.

The two former eſtates differ in the *covenant*, the covenant is not the ſame.

Subſtantially different.

The latter two agree in the *ſubſtance of the covenant*, but differ only in the forme of adminiſtration: and ſo theſe will bee the foure heads.

State of innocency.

1. *The ſtate of innocency* by creation, with the *firſt covenant* of the law and workes, which would then bring us to heaven.

Of the fall.

2. And *the ſtate of the fall*, where we conſider the *covenant of grace*.

Circumſtantially different,

Theſe are ſubſtantially different in the ſubſtance of the covenant. But the two other ſtates are but circumſtantially different, differing in the adminiſtration of the covenant, yet all belonging to the ſtate of grace.

State of grace,
Under the old Teſtament,
Under the new.

The adminiſtration under *the Old Teſtament*.
And the adminiſtration under *the New Teſtament*.

Severall acts of God.
Perfecting our ſalvation.

But then beſides the divers ſtates of man, the ſecond things to bee knowne and beleeved in this particular, are the *ſeverall acts of God*, (give me leave to make uſe of words, becauſe I have not ſo fit at hand) theſe degrees by which God,

SER. III. From the state of sin to grace by acts

Doth *addvce a man to the state of grace*, and having done so, by which he

Doth afterwards *perduce* a man from the state of grace to glory.

And in either of these there be two heads, or titles, which make up foure more, whereof there are

Fundamentall: by purpose.

Two fundamentall things, which are the *roots* and *foundation* of all.

Predestination Reprobation,

First of all *Gods eternall predestination and reprobation*, and those things that belong to it.

Redemption.

The second fundamentall thing is the worke of *redemption* by Christ: where will be touched the *incarnation*, and all things that belong to that.

These are the fundamentall things towards the bringing of us to the state of grace: there must be a purpose in God to bring us to it, and a price: and so our two heads are *election* and *redemption*.

By purchase,

Formall,

But then there be two things in which it *formally* consists, as the means wherby it is brought about.

Vocation effectuall.

First, the *act of vocation*: by which God calls a man, and settles a man in the state of grace.

Iustification actuall,

The second is *justification*, which is the very formality of the state of grace, in that league betweene God and man, when he cals him home to himselfe.

And these are the degrees by which we are brought to the state of grace; but being there,

There

SER. III. From grace to glory

There be other degrees, by which God doth carry us to the *perfection of grace*, as well as to the ſtate of grace: as,

Incoate.

Partly in the *continuation of the grace of God*, which continuation is in two heads.

Sanctification priviledges.

Firſt, the worke of *ſanctification*, wherein I ſhall comprehend all the privileges of a Chriſtian, that beleeve in God and Chriſt.

Gubernation exerciſes.

And ſecondly, the worke of *gubernation*: as the ſpirituall ſanctification, ſo the temporall gubernation: wherein I will comprehend all the exerciſes of a Chriſtian (not only all his privileges, but) how God leads him in a way of exerciſe; and although it vary from the ordinary courſe of Divinity, yet I conceive that it is very neceſſary to be conſidered. Now theſe doe *continue the worke of grace*.

Conſummate.

2. But then for the *conſummation*, there are two more: God continually ſanctifies, and continually governes, and manages a man, by his regiment, and the rule of his providence over his ſervants in an excellent way all our life. But then I ſay there be two other degrees that give the conſummation; which make up the other foure heads.

Reſurrection. Iudgement.

Firſt of all, *the reſurrection*: and therein I ſhall take along the *laſt judgement*, for there is ſome difference, but not ſo much but they might goe together.

Glorification.

Secondly, the excellent ſtate of *glorification*; that ſuperexcellent ſtate of glory: wherein I ſhall

SER. III. Condemnation

shall comprehend the contrary *state of the damned*. This is the last and highest degree.

These are briefly the heads of those things that are to be knowne and beleeved.

There are twelve in generall to bee knowne and beleeved concerning God and man.

And twelve in particular according to the severall states of man, and acts of God.

Life, to be done and practised.

Now then the other things that follow, are things to be *done and practised in matters of life*: and so there will be comprehended under this story (as under the first) *two roomes*.

There will be *duties* to be performed first.

And second, I will adde some *helpes* that are to be used for the performance of those duties.

And so I shall comprehend all the practicall part of Divinity, adjoyning helpe to performe duties; whereby I shall give a more large form (as I said first) then as yet we have had, for ought I know.

Duties to be performed by the strength of grace.

The *duties* to be performed, are either *more generall*, and of a generall nature:

Generall,

Or *more particular*, according to our particular states and conditions, or relations of men: as you shall see.

In those generall duties I will do thus; I may comprehend all duties under the name of *gracious vertues*, for so it will bee more briefe; wherefore I will so doe.

Primary and predominant in duties to God and man.

There be the *primary and predominant vertues*; and those I will begin withall: as,

First,

SER. III.

First, *vertues Theologicall*, such as doe order, and set the spirits and heart aright, in a right frame towards God. Vertues Theologicall,

And second, *vertues Philadelphicall*; such as order aright our carriage and deportment towards man, our brethren; and these comprehend the summe of duty in both the Tables of the Law. Philadelphicall,

But then I shall adde two more, as secondary and accessories to those principles. Secondary and concomitant vertues,

There be,

1. *Vertues*, which the Schooles call *cardinall* vertues, as *prudence*, *justice*, *temperance*, *fortitude*, and *courage*: which as they make use of, so we might make use of them also, as being very considerable in the way of a Christian, I say, *cardinall vertues*. Cardinall,

And there be,

2. *Circumstantiall* vertues: as suppose (to give a taste that you may understand) those concomitant vertues which are not so much the particular species of vertues themselves, as companions to all vertues, and must goe along with them: as suppose now *syncerity*, and *humility*, and *zeal*, and *constancy*, which are generall and necessary qualifications to accompany and attend all other. Circumstantiall.

So that now there be *Theologicall* and *Philadelphicall* vertues, to order our carriage towards God and man: And *Cardinall* and *Circumstantiall* vertues, prescribing the manner of the former carriage.

SER. III. Speciall. Regulating our lives in the

This in the generall.

But secondly, there be some more speciall and particular.

In regard first, of the *severall parts* and conditions.

And secondly in respect of the *severall states* and relations in which a Christian lives.

Now there will bee required vertues more speciall for the managing of us in the way of duty in both these.

Parts,

1. Vertues in regard of the *parts* of a mans life, they must be brought to the true rule of vertue, in the government of a mans life.

Heart, Affections, Words, Actions.

First, vertues to rule the *heart and affections*.

Secondly, vertues regulating a mans *words and actions*.

Wee must seeke how to governe these in a way of duty and vertue.

Conditions, in respect of

But then againe for our severall conditions; I shall name two more, which will comprehend all that I desire.

Sex, Age,

First, *vertues to regulate every age and sex*: the particulars are, *men* and *women*, *young* and *old*, every sex and age.

Estate, Condition.

Secondly, *vertues for the ordering of every state and condition*; *rich* or *poore*, *learned* or *unlearned*: and in proportion to order us in every severall state and condition, in affliction and prosperitie.

And these are the second branch of the first of those specials that are recommended: two speciall

ſpeciall vertues required in reſpect of our ſeverall conditions, as there were two before in reſpect of our ſeverall parts. SER. III.

But now in regard of our *ſeverall ſtates and relations*, in which men are, there be foure more. States and relations,

The firſt two of which are to order us in a more *private way*. More private,

The ſecond two to regulate us in a more *publique way*.

As wee are *ſingle perſons*, living in a ſolitary life, there are *morall ethicall vertues*, which muſt order our converſation ſuitable to the rule of dutie. In a ſingle and ſolitary life. Vertuess Ethicall,

And then as we are *publique perſons* in a family; theſe are *œconomicall vertues*, to order families in the particular relations thereof, *husband, wife, parents, children, maſters, ſervants, gueſts*, and *hoaſts*: There be *ethicall vertues*, and *œconomicall vertues*, for the ordering of a more private way. More publique in a family. Oeconomicall.

And when we come more publique, to bee parts of a greater community, there muſt bee vertues for that. In a greater community,

Now there may bee a double community which we may live in, and in which we ſhould have vertues to carry our ſelves as we ought to doe in ſuch places.

There is a community *Eccleſiaſticall*, a *Church* ſociety and body. Eccleſiaſticall,

And there is a community *Politicall*, and *Civill*; Politicall.

SER. III.

vill; and there are suitable vertues required, to carry our selves as members of these bodies either Ecclesiasticall or Politicall.

There remaines now only the second branch of things to be done and practised, viz. the *helpes*.

Helps to be used in

We have gone through the duties generall and particular: I shall in a word recommend in the last place those things that I comprehended under the name of helps to the performance of duty.

And they are either,

Universall conversation. *More generall* and publique: or,

More particular and private.

Publique meanes, The more publique helpes are the *due and conscientious use of the ordinances of God* appointed: as,

Hearing the word. First, *hearing of the word.*

Receiving the Sacrament. And second, *receiving of the sacrament:* And the due *observation of times instituted* by God, and *constituted* by him.

Times,

Sabbath, First, the observation of *the Lords day*, in its continuall course.

Fasting, Secondly, of *Fasts* in a Christian way.

These are the more publique helpes; and yet there may be some relation to privateness in these.

Private, But now more privately as a mans *face is towards God:* or,

As a mans *face is towards the world*; there are helpes for those duties.

As

SER. III. towards God.

As we must labour to converse with God, or as we must converse with men: which way soever we turne our faces, there may be, and are helps for the ordering of our life in both. Now the helpe in private, in regard of a mans converse with God, are,

Contemplative,

First, diligent *reading and meditation* upon the Word of God, and divine truths.

Reading, Meditation.

Secondly, another part of our communion with God, is the continuall exercise of *prayer and thanksgiving*.

Prayer, Thanksgiving.

Then as wee stand in relation towards the world, and are conversant in the world, there be two other helpes.

Towards man,

First, the conscientious use and improvement of the *communion of Saints*.

Active, Communion of Saints.

Second, our *fidelity* and conscientious carriage in our *particular vocations*; where there will be many other things.

Particular vocation,

But in all those the maine will be, how all these may be done, that they may be most usefull, in the advancing of a most christian course in the use of the Word and Sacrament, and Sabbaths, and fastings, and reading, and meditation, and prayer, and thanksgiving, and the communion of Saints, and the conscientiousnesse in a mans vocation: I say, how wee may doe all these, so as they may be most usefull to further us in the way of duty.

These are the more generall helps.

There are some more particular, according

SER. III. Particular condition,

to the particular cases of men: I will propound but foure maine cases, to which I will reduce all the rest.

First, some things to helpe a man in the *ingresse into the way of Religion.* I am faine to make a word or two (for memories sake.)

Secondly, in the *aggresse.*

Thirdly, in the *congresse.*

Fourthly, in the *progresse.*

You shall see more plainly what I meane by and by.

In the ingresse,

There be helpes to bring a man that is not yet in a way of godlinesse, to come into it. Wherein the principall thing will be, *the due examination of what is the right way*, and *a mans owne estate*, whether he be in that way or no: and that being made cleare, we must consider the *helps* that will put a man on to *resolve* on the entry into that way, and to use the helpes that may set him upon it to enter it: which is the *ingresse* or entrance.

Examination, Resolution.

Aggresse.

Secondly, in the *aggresse*, or *setting upon* a Christian course, there will come in *helpes* and directions how to *lead a holy life*, and *dye a holy death*; how to *order a mans time*, and mannage his dayes and houres in Christian and holy courses, so that he may both in life and death, carry himselfe as becomes a Christian, and be in such a state as a Christian may be: that is for the aggresse or setting upon the worke.

Holy life. Death.

Congresse,

Then thirdly, in the *congresse*, wherein is to be

be treated of our *spirituall warfare:* helps to direct us to carry our selves in time of *distresse of conscience*, and in matter of *Satans temptations*, which every Christian more or lesse will have, and meet withall. SER. III. Spirituall warfare.

Lastly, in the *progresse*, helpe for *perseverance*, how to hold out in daily proficiency, and perpetuall perseverance to the end. Progresse, Perseverance.

These are all the heads: whereof,

There are foure in the porch and frontispice; and foure times twelve in the pile and edifice, the rest of the building.

Twelve generals concerning things to bee knowne and beleeved of God and man in generall.

And twelve concerning God and man in particular, according to their particular states.

And twelve for matters of life, duties to be performed.

And twelve helps that are to be used to help us in the performance of those duties.

And thus you have the whole building; and according to the words of our text, an ὑποτύπωσις, or a forme of sound and wholsome words.

FINIS.